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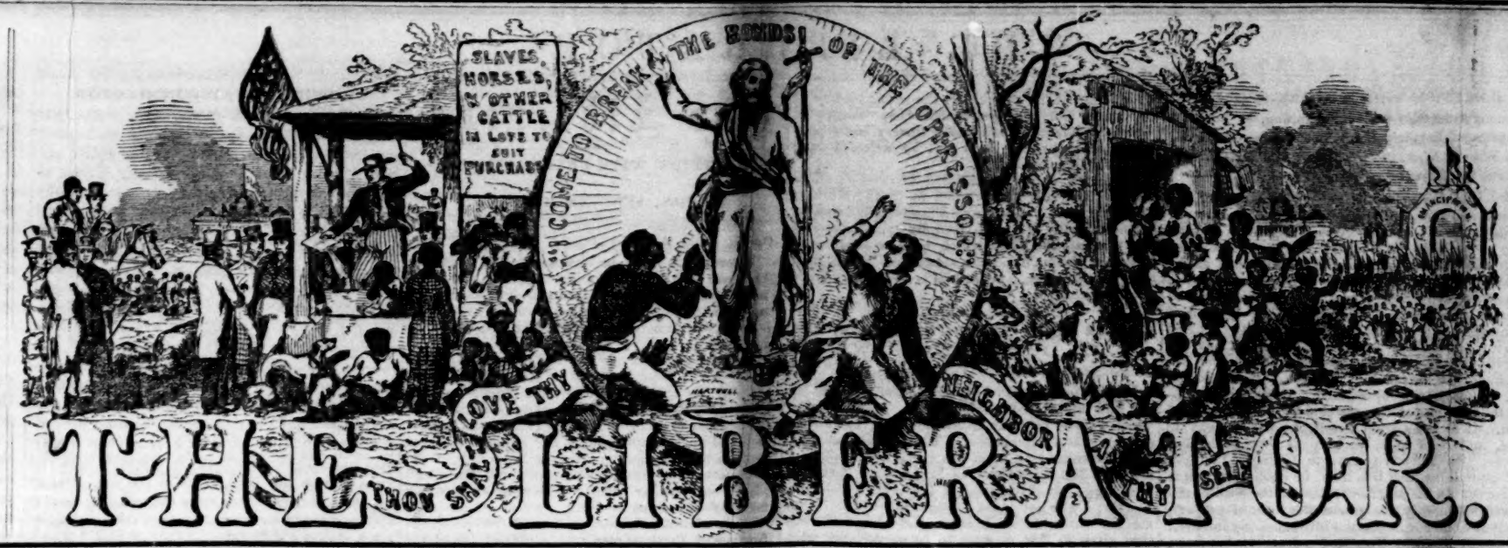
SLAVES, HORSES, & OTHER CATTLE IN LOVE TO SUIT PURCHASERS
I COME TO BREAK THE BONDS OF THE OPPRESSOR
THOU SHALT LOVE THY NEIGHBOR AS THY SELF

THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

☞ 'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.' — WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.

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REFUGE OF OPPRESSION.

PRES. BUCHANAN'S LETTER---SPIRIT OF THE DEMOCRATIC PRESS.

Pierce had thirty-five hundred New England parsons after him, 'in the name of Almighty God,' but Buchanan has only forty, the old Bashan number, with 'His terrible Majesty' to back them, and which bulls 'Old Buck' puts to flight with a single dash of his pen. What a pusillanimous set of pimps these pious pretenders of New England called the priesthood have become! They have no idea but they are empowered of Heaven to regulate the things of this earth, and dictate to men what they shall think, and to the government what it shall do. For political information, they read the New York *Tribune*, and the statements of Horace Greeley, the greatest political liar in America, are words of inspiration to them. They preach political sermons from the *Tribune* as a text-book, they found their prayers upon its vocabulary of lies, and 'in the name of Almighty God' and of 'His terrible Majesty' they threaten the powers that be with the vengance of the Most High. Wonderful men! It was to protect the people from the tyranny, intolerance and persecution of just such blind bigots as they that this government was established.

We had supposed this political priestcraft—this political praying and screaching farce—had been played out, but it seems there are forty ministers left, fools enough to think they can get a hearing in the High Court above. They say to the President, 'Your Excellency may rest assured that we shall not refrain from the *prayer* that Almighty God will *make* your administration an example of justice and beneficence, and with *His terrible Majesty* protect our people and our Constitution.'

That is just what Brigadier General Beecher and his thirty-five hundred praying priests undertook to do last year. They marshalled all their forces for a regular Pentecost fight, and called on God to help elect Fremont; but either God did not hear their petitions, or else he refused to fight on the fusion side, for we whipt Beecher, Greeley, the New England clergy, and the 'two Fremonts' all to fits.

It is no use for these latter-day Republicans to call on God for help. He evidently is not with them, but is (as witness the result of the last presidential election) most decidedly against them. He was no doubt a friend of the *early* Republicans, and guided them in achieving the revolution and forming the Constitution. He was with Washington at Valley Forge, at Brandywine, and at the final battle of Yorktown. He was present in the convention which framed the Constitution, and was called upon to conciliate contending factions in the final adoption of that instrument. As the fruits of that revolution, and under that Constitution, our country has become the marvel of the world, and it is folly to suppose that the Almighty desires now to see his handiwork demolished by a crazy set of disunionists.

Now, we say, let these 'forty political parsons' pray—these 'forty bulls of Bashan' roar. Nobody is frightened, nobody hurt. The Church have nothing else for these pampered menials now to do. They have pounded their pulpits to pieces preaching politics to the people. Christ and him crucified has become obsolete, and they have got just so much to say in order to be ready for that 'great (salary) day.'

'He that is wisest can penetrate the future deepest.'—*Cleveland (Ohio) Plain Dealer.*

The President clearly shows that the responsibility of the troubles in Kansas rests wholly upon the Sharpe's-rifle party, of which the pious Sillimans and Beechers, who charge the President with perjury, are especial ornaments. It is to be hoped that the 'immortal forty' will reconsider their determination to *pray* for the administration. The prayers of Pharisees will not avail in heaven; and the utterance of prayers for an administration which they malignantly hate is too glaringly hypocritical to deceive even men, and, least of all, the Almighty.

But 'fools venture in where angels fear to tread.' The epithet is harsh, but it is often true that men of genius like Silliman have but little common sense, so far as the details of our social existence are concerned; and it is particularly true of clergymen, whose abstruse studies by no means fit them to grapple with the practical affairs of life. A reference to history will show, that in all ages, and among all races of men, the influence of the priesthood upon politics has been uniformly mischievous. It might be supposed that religious influence would soften political asperities; but it only embitters the strife, and gives to politics a theological rancor; and a religious war is the most bloody and unappeasable of all great struggles. The ultraisms which have for so many years disturbed the public peace, and which now seek disunion by the overthrow of the Constitution, have mostly come from zealots in the pulpit. The peaceful and truly religious preacher has been overridden and denounced by the blatant Beechers and Parkers, and others of the famous 'three thousand,' who, like the priests of Jupiter, assumed to be the oracles of God. The consequences have been disastrous both to public morals and religious belief. The American people have ever been justly jealous of any union between Church and State, and they certainly are not prepared now to adopt a theocratic government. If they will accept their politics from the pulpit—if they will blindly follow the Beechers of to-day, as hordes have followed a Peter the Hermit and a Joe Smith—then we may as well prepare to adopt some Mormon system by which we shall all be recognized as children of the prophets Beecher, Silliman & Co.—*Middletown (Conn.) Sentinel.*

In another part of this week's *Citizen*, we publish a memorial of forty-three clergymen of Connecticut to the President of the U. States, on the subject of bleeding Kansas, and the withering reply of Mr. Buchanan thereto—one of the most cutting rebukes of clerical ignorance and insolence we have ever read, and the most masterly and triumphant argument that has ever emanated from any Chief Magistrate in vindication of his course. It, on so serious a subject, it were legitimate to play upon words, it might well be said that the Professor who heads the list of signatures is a *silly* man—silly by nature as well as by name—in making such grave charges against Mr. Buchanan without acquainting himself with the facts. And equally silly are the other signers who followed this political bell-wether without knowing where he was likely to lead them. It is remarkable that the memorial comes from the State in which was held the notorious Hartford Convention, during the war with England in 1814, and it is worthy of the proceedings of that treasonable body. The Hartford Convention, consisting of delegates not only from Connecticut, but from Rhode Island, Massachusetts, Vermont, and New Hampshire, sympathized with the enemy, gave him encouragement, and played the part of traitors to the government and the Union. The clerical traitors who now follow their example sympathize with England's abolition propagandism, and play into the hands of that unscrupulous power. They aid, abet, and give comfort to rebels against the authority of the federal government. Their memorial is worse than the protest against the Kansas bill, signed by two thousand clergymen of New England, whom Mr. Douglas so effectually disposed of with his tomahawk. It is a disgrace to minsters of the Gospel, professing a religion which has 'God for its author, truth for its matter, and salvation for its end,' to come forward with a lie in their right hands, and brand the Chief Magistrate as a perjurer. If it be urged in extenuation of their misconduct that, like the Jews who crucified Christ, they know not what they do, we reply, there is no excuse for the blindness of those who *will not* see—the ignorance of men who have the means of knowledge within their power,—and there is little difference between the guilt of those who slander their neighbors with *malice prepense* and those who slander without knowing whether their allegations are true or false, and especially when they have the opportunity of fully informing themselves on the subject. One of the Ten Commandments which these ministers profess to teach their flock is, 'Thou shalt not bear false witness against thy neighbor.' If they only practised a little of what they preached, there would be less lying, cheating and hypocrisy in the land of Jerome clocks and wooden nutmegs.

After reading the reply of Mr. Buchanan, will they dare to look their congregations in the face? If they have not become so callous and case-hardened from reading the New York *Tribune* and kindred journals that they have lost the natural instinct of man to blush at his own shame, they must surely feel deeply abashed in the presence of their flocks the first time they meet them.

It is not Mr. Buchanan, but themselves, who have no regard for the Constitution of the United States. Under the pretence of obeying a 'higher law,' they trample under foot the laws of Congress, and encourage other men to follow their example. Abolition has become an idol with them, and they sacrifice everything divine and human to their black god, just as damons in the shape of men in the first French revolution took a strumpet and set her up for public worship, calling her the Goddess of Reason. Their aim and object is to produce universal anarchy, such as prevailed in that idolatrous period of the history of the Jews in which we are told: 'In those days there was no king in Israel, but every man did that which was right in his own eyes.' These priests of abolition want no ruler in the United States, in order that they may not only worship their idol without molestation, but that they may propagate their 'higher-law' religion with the edge of the sword, and offer victims in thousands at the shrine of the modern Moloch. Did they not, at a meeting in New Haven at the beginning of this crusade, subscribe, and encourage others to subscribe, for the purchase of 'Sharpe's rifles' for the rebel army? And did not Henry Ward Beecher say at that meeting that this description of weapon was a far better instrument than the Bible for the propagation of the faith? Are not these educated men accountable to God and the country for all the blood that has been shed in Kansas, and for all that may yet be shed in consequence of their incendiary appeals to ignorant fanaticism? Behold how great a matter a little fire kindleth! They apply the torch to highly combustible materials—are they not morally, if not legally, responsible for the damage done to property, and for the lives lost by the conflagration?

We are glad they have given Mr. Buchanan this opportunity of rebuking their effrontery, and exposing their falsehood. His letter has fallen like a bomb-shell in their camp, scattering destruction to treason, and baffling their evil machinations. His lucid statement of facts is absolutely crushing; and the calm dignity and temperate tone which pervade his reply contrast remarkably with the reckless violence of accusation which proceeds from men whose profession is to teach truth and moderation. From their clerical vocation one would expect a better example; but in these days of 'isms' and social debauchery substituted by the *Tribune* school of morals and politics for the pure doctrine and precepts of Christianity, we find the Northern clergy among the most infamous profligates of the age.—*New York Citizen.*

It has already been stated that Mr. Buchanan had been petitioned by a set of northern clergymen, and others, relative to affairs in Kansas.

The President has replied to these officious intermeddlers in a manner that can excite none other than pleasurable emotions in the breast of every one whose first and only desire is to see equal and exact justice meted out to every section of our blessed land with a fearless and impartial spirit. It is a calm, pointed, and scathing rebuke, and gives cheering evidence particularly to the Southern States who contributed so largely to his election, that their confidence was not misplaced, and that we have at the helm one who is not to be intimidated from a full and faithful execution of his duty, even though by so doing he should incur the displeasure of those impertinent fanatics who seek to give character to their unholy designs by prefixing to their names a *Rev.*—*Leesburg (Va.) Mirror.*

On the outside of this issue will be found the correspondence between the President and the Rev. freedom shriekers of Connecticut, who undertook to dictate to him what course he should pursue in enforcing the laws in the Territory of Kansas, and threatening, in the event that he should not follow the course prescribed by them, that they would (in a meek and lowly spirit of Christian charity) invoke an All-ruling Power to visit him with condign punishment.

We must confess that when we first heard that the President had been corresponding with a pack of crazy fanatics, we thought he was putting his time and talent to a very poor use, and was engaging in a business which would yield neither profit nor honor.

But since reading the letter, which is a plain, forcible, and excellent-tempered refutation of all the charges that are alleged against him, we feel highly gratified that Mr. Buchanan has administered a dose to these over-righteous slavery agitators well calculated to silence them for a time, at least.

President Buchanan has condescended to reply to an impudent letter addressed to him by Prof. Silliman and a number of Reverend abolition 'shriekers' of the North, who charge that the President has violated his oath to support the Constitution by sending an army to Kansas to prevent the inauguration there of a bastard free-soil government, with the delectable Jim Lane at its head; and they send up a white-eye prayer to God to make Mr. B's administration an example of justice, beneficence, &c. To this impudent production, the President, in the first place, reviews the history of Kansas—shows that Congress, and not he, is responsible for the legitimate government of which abolitionism complains; that he is bound by his oath to see that the laws are faithfully executed, and closes his reply to the insulting communication as follows, &c. &c.—*Winchester Virginian.*

From the Journal of Commerce.

THE AMERICAN TRACT SOCIETY AND SLAVERY.

We find in the Boston *Courier* the annexed address of the Executive Committee of the American Tract Society to the Christian public. It will be read with unmingled satisfaction by most of the long-tried friends and benefactors of that institution—by all, indeed, who are not infected with the virus of Abolitionism. Pressed and bullied as the Executive Committee have been, from various quarters, it required no small degree of firmness on their part, to take the stand which they have announced in this Address—but which, in our view, was indispensable to the well-being of the Society, and especially to its 'highest and best usefulness throughout the whole country.' All others of our religious national Societies which have been taken in hand by the Independent Clique, have surrendered at discretion. The American Tract Society, as officially represented through its Executive Administration, has *unanimously* resolved *not* to embark in the Anti-Slavery crusade, nor to say, under existing circumstances, even what it might have said, had the foul breath of Abolitionism been withheld from it. In this course, and for the reasons mentioned, it will be cordially sustained by the great body of its contributors and friends—always excepting Universalists, Fourierites, &c., whose new-born zeal for the Society will end, as it began, with the hope that this noble institution might be perverted from its high and holy purpose, and made an instrument of Abolitionism. The Boston *Courier*, in publishing the Address, says, it 'will be read with great interest. The Society is one capable of effecting much good, and which has been of vast benefit to the American people. It would become utterly useless, to say the least, by taking any course which should preclude it from operation over the whole country. Besides, it would thus be false to its constitution and treacherous to those liberal Christian people, throughout every part of the United States, who have furnished it with funds, and sustained it by dying bequests. This report has appeared in no paper before.'

RECENT ACTION OF THE COMMITTEE OF THE AMERICAN TRACT SOCIETY. The Publishing Committee, with the concurrence of the other members of the Executive Committee, deem it due to the friends of the Society to state their own recent action.

At the last anniversary, it was regarded by many as both feasible and desirable that, without at all trenching on the political relations of slavery, certain moral duties growing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians, and found occasionally or frequently accompanying it, should be discussed in our publications; and this without losing sight of our original and governing principle in the Society's first organization, that its publications shall be 'calculated to receive the approbation of all evangelical Christians. And the confidence was expressed that the Executive Committee would, in their action respecting this matter, exercise such wisdom as would promote the usefulness of the Society '*throughout our whole country.*'

For the successful maintenance of the past, and the happy expansion of the future influence of the Society, we have relied on the sympathies, prayers, gifts, and co-operation of our brethren in the South as in the North. If the evangelican Christians resident in any portion of our wide country give not their confidence, aid, and personal influence, our agents and our tracts, our collectors and our volumes, are alike denied access. We have received from churches and from individuals, from men in all the strength and fervor of their best years, and from Christians arranging their worldly affairs in prospect of death, among our Southern brethren, a generous and hearty support in the former years of our history. With equal fidelity to donors and testators at the North or at the South, the conductors of the Society have aimed to dispense, far and near, their respective contributions, for the best interests alike of our common country and our common Christianity.

The Publishing Committee had, at the time of the last anniversary, a treatise on the 'Duties of Masters,' under their consideration. It was composed of articles before issued by brethren of various evangelical denominations at the South, and was supposed to meet the views that are presented in the resolutions of that anniversary.

The Publishing Committee were not altogether unaware of the inherent embarrassments. Looked upon with some distrust at the South, as the treatise might be, because bearing a Northern imprint; it was yet, on the other hand, equally evident that many Northern friends of the Society might object to it as recognizing '*duties*' inhering in the relation of 'masters,' that relation, in their view, being forbidden.

Since the preparation of this treatise, one of the authors from whose addresses or tracts it was compiled, has been removed by death. Two others of these brethren, honored and influential, known as true friends of the Society, have judged it inexpedient, in the enkindled and excited state of feeling awakened both North and South upon the various relations of this topic, that those writings of their own, which were to form a prominent portion of the treatise, should be issued with a Northern imprint. They have accordingly interdicted our further use of the matter thus supplied.

But in addition, from all quarters of our Southern field, we have received, and from the tried and fast friends of the Society, expressions the most unanimous and decided, that any publication by our press bearing upon the topic of slavery, even though of Southern authorship, and carefully kept within the terms of the resolution of the anniversary, could have no other result than precipitating the entire withdrawal of the South from co-operation with the Society. The new works would find no gate of access; and the separation would henceforth exclude even our older issues, by flinging over them the suspicion of their origin from a quarter presumed to have become hostile to the interests of the South.—Of those accredited issues, the siftings of a rich evangelical literature in our own and in European lands—books on which God's Spirit has put his evident and gracious approval—it seemed a sad necessity to be compelled to clog in any way the circulation.

From Maryland, Virginia, North Carolina, South Carolina, and Georgia, from Alabama, Louisiana, and Tennessee, we hear but one testimony, as borne by State Branches and Auxiliaries, by the Society's officers, General Agents, Superintendents, and Colporteurs, by ecclesiastical bodies, and by the religious press. Over the South we have now a virtual suspension of collections, and if the present distrust and alienation but remain, there must speedily ensue a withdrawal of colporteurs and distributors throughout our Southern field. We must surrender all the Southern and Southwestern States. To proceed, is thus to palsy one whole side of our institution.

The Committee have believed that the action and instructions of the last anniversary, explicitly cherishing as they do the Society's usefulness '*throughout our whole country*,' could not contemplate, even on the part of those Northern friends most earnestly advocating them, any revolutionary and disruptive change in the line of the Society's policy, cutting off from the Society a portion of '*our whole country*' so large, and in our past labors so largely blessed, as the entire South.

The Publishing Committee therefore voted, with entire unanimity, to arrest the issue of the work that had been before them, confidently believing that their action in the premises would commend itself to the Society under the phases which the subject has assumed; and the Executive Committee united in sustaining this as the only present action conservative of all the interests, and just to all the parties involved.

It were a waste of the Society's funds to issue a treatise on Southern duties for which we could find no Southern readers, and for the sake of securing such issue to forego deliberately, and without explicit warrant from the Society, all further opportunity of sending thitherward the large body of publications we have hitherto, under God's manifest blessing, scattered there.

To the further developments of God's good providence, and to the guidance of his Spirit, promised where reverently and humbly implored, the Committee now refer this question, meanwhile 'seeking the things that make for peace,' and aiming to secure the 'fruit of righteousness, sown in peace of them that make peace.'

EXECUTIVE COMMITTEE.

Publishing Committee—John Knox, David Magie, Wm. R. Williams, William Adams, Benjamin C. Cutler, Nehemiah Adams.

Distributing Committee—William Forrest, Wm. Winterton, Alfred M. Treadwell, Oliver H. Lee, Alfred S. Barnes.

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CORRESPONDING SECRETARIES.

William A. Hallock, O. Eastman, J. M. Stevenson.

NEW YORK, Sept. 10, 1857.

SELECTIONS.

From the Christian Examiner for September.

BISHOP HOPKINS ON SLAVERY.

THE AMERICAN CITIZEN: his Rights and Duties, according to the Spirit of the Constitution of the United States. By John Henry Hopkins, D. D., LL.D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. New York: Rodney & Russell, 79 John Street. 1857. pp. 459.

(*Concluded.*)

II. THE BISHOP'S SOPHISMS.

Sophism I. He quotes (page 123) Noah's curse on Canaan, as a proof that slavery is lawful and right. But that this is a sophism appears from the following facts.

1. There is no evidence that Noah's curse on Canaan—'Cursed be Canaan, a servant of servants shall he be'—meant anything more than political servitude.

2. If he meant slavery, there is no evidence to show that it was more than a prediction, or that it was meant to command or authorize slavery.

3. If it was meant to command or authorize slavery, there is no evidence that this command was given by any divine authority. No man can show that Noah, just awakened from a drunken sleep, had any divine authority to decree the enslavement of a race of human beings.

4. If Noah had this authority, there is no reason for believing that this slavery of the Canaanites was intended to extend to other races, or to be more than a temporary infliction upon this particular race. And since, as a matter of fact, the Canaanites never were enslaved, as a nation, by the Japhetic and Shemitic races, but lived in Palestine as independent nations, we may suppose either that Noah did not intend to predict their slavery, or, if he did, that he had no divine authority for it. For since what God predicts will certainly come to pass, we may infer, when a thing does not come to pass, that God has not predicted it.

Now, when an argument is used, which requires, in order to be valid, the quiet assumption of four distinct facts, of none of which the least evidence is offered, we may fairly call such argument *a sophism*, —even though it emanate from a Bishop.

Sophism II. The Bishop argues that slavery cannot be a sin, because God (through Moses) 'commanded his people to buy and own the posterity of the heathen.' 'How,' says he, 'can that which he commanded be a crime against morality?' But

1. The Bishop quietly substitutes a *command* for a *permission*. The Israelites were suffered by Moses to buy slaves of the heathen, but not of their own people. Of the first he says, 'They shall not be sold as bondmen. But the bondmen and bondmaids *which thou shall have* shall be of the heathen that are round about you.' That is to say, if you must have slaves, take them from among the heathen, and not from among your own people. But how does this show that God made it *the duty of the Israelites to hold slaves?*

2. If Moses authorized slavery, he also authorized polygamy, concubinage, and divorce; none of which do we now believe to be right. But the argument of the Bishop, if it proves the first to be right, proves the others to be right also. Unless, therefore, he is prepared to maintain that God has authorized polygamy, concubinage, and divorce, his argument in favor of slavery from the Mosaic command is simply a sophism.

Sophism III. Bishop Hopkins argues that the evils of slavery are no arguments against it, because they are the abuses of a good thing, and that every other relation may in like manner be abused.

But we deny that the evils complained of are the abuses of slavery; we contend that they are its legitimate and lawful uses. If it is right to hold the slave as property for one's pecuniary benefit, then whatever follows necessarily and naturally from this relation is not an abuse of the system, but comes in its natural use. If slavery is right, it is also right to separate husbands and wives, parents and children, brothers and sisters. If my interest requires it, why should I not do so? No one objects to taking the calf from the cow, though no doubt much pain accrues thence to the maternal bosom. The melancholy lowings of the bereaved parent have touched all our hearts; but we never thought it wrong to use veal thus obtained, *for the cow and calf were property.*

If slavery is right, then I have a clear right to pursue my slave with bloodhounds, shoot him down with a rifle, paddle him and cowhide him, to the extent necessary to deter him from repeating the offence, and my other slaves from imitating him. *If he is my property*, then these are the natural incidents of the relation. *If he is my property*, then it is for me to decide, and according to my own interests, whether it is better that he should be taught or remain in ignorance. If I choose for my own interest to keep him ignorant, I am only doing what I have a right to do. The difference between the crimes of freedom and those of slavery is simply this,—that the first are considered as abuses by the law, which forbids and punishes them; the last are considered essential parts of the system by the law, which often sustains, and seldom punishes them.

We have said that the spirit of the book is sometimes *inhuman*. We again repeat that we say this of the *book*, and not of its author. But (to give an illustration) we do not hesitate to characterize as inhuman the assertion (page 135) that 'the color of the African race forms an insuperable barrier to their elevation and civilization in this country.'—The feeling which dictates this prejudice is the same which leads untaught boys to mock deformed persons in the streets, which causes the insane to be chained and whipped, and which in all ages has built up partition walls between races and religions. Prejudice builds up the wall, and the same prejudice declares it to be insurmountable. We hate men for being of a different color from ourselves, and then Christian bishops declare the prejudice to be natural and insurmountable, and recommend as the only cure, that the race whom we dislike shall be banished from their native soil and sent into exile in a foreign land. Instead of endeavoring to remove the prejudice, they excuse it by declaring it to be insuperable. They call Africa the native land of the colored man, although he was born in America, together with his parents and grandparents. Baptizing the fallacy with a pious name, they declare slavery the providential means of Christianizing Africa. Although we have not Christianity enough in America to conquer this prejudice of color, we yet have enough to send to Africa and to convert that continent. Now it seems as if a Christian bishop might remember that his Master came to break down these partition walls of prejudice between races, that he talked with the Samaritan woman by the well of Jacob, and that his religion, overcoming the most obstinate national antipathies, persuaded its disciples to call no man common or unclean. But this does not seem to have occurred to our good Bishop, who knows no way of conquering the prejudice against color but that of 'art and management.' 'Their color forms an insuperable barrier, which no art or management can remove.' Perhaps not, and yet perhaps it might be removed by Christianity, which has in times past removed prejudices as great as this. Is there anything in the United States to make this prejudice insuperable, which does not exist in England, France, Mexico, South America, and Jamaica? Let the Bishop, who coolly declares it to be impossible for colored people to be treated as equals, go to Jamaica, and he would presently find himself dining with them at the Governor's table, and meeting them as lawyers, legislators, editors, and magistrates.

The Bishop is of course very ready to understand and explain the purposes of Divine Providence. He does not doubt that our Southern slavery has been ordained in God's wisdom and mercy, to prepare the colored people, under the training of their Christian masters, to regenerate poor benighted Africa. The training which they receive from their 'Christian masters,' however, consists chiefly in the knowledge of sugar raising and cotton culture. It is a 'Christian training,' which imprisoned Mrs. Douglass for teaching them to read. It is a 'Christian training' which has recently, at Washington, attacked Miss Miner's school for colored girls, and declared that it must be put down. We confess that we can hardly see what advantage is likely to come to 'poor benighted Africa,' from importing into it the style of Christianity practised on the cotton plantations by the Legrees and their overseers.

Hurried forward by the inevitable necessities of logic, and the desire of abusing Abolitionists, the Bishop slips into a virtual defence of the slave-trade. He says: 'The philanthropy of our Abolitionists can see nothing in the slavery of the African race except evil, and only evil. If their views had governed the counsels of Providence, the negroes imported into these United States would all have remained on their native soil.' That is, he blames the Abolitionists because they would have prevented the slave-trade if they had had the power. He then proceeds with the usual rose-colored comparisons between the beauties of Christian slavery in this country and the horrors of barbarian slavery at home,—forgetting that those very African horrors are chiefly occasioned by the slave-trade itself. It is to be inferred that the Bishop believes the slave-trade, on the whole, to be a good thing,—else why does he blame the Abolitionists for being opposed to it? And to this point the logical current must inevitably carry the defenders of American slavery.

The Bishop, however, is mistaken in supposing that Abolitionists can see no good coming out of the evil of American slavery. No doubt God educes good from evil; but that does not make the evil itself good, as the Bishop seems to suppose. God educes good from the selling of Joseph by his brethren, but that did not make their action right. 'Howbeit ye meant it for evil, but the Lord meant it for good, to save much people alive.' God educed good from the murder of Jesus,—a good ordained from the first; but that was no justification of Judas, Pilate, Caiaphas, or the Jews. Jesus was delivered by the 'determinate counsel and foreknowledge of God,' but yet the hands which crucified him were no less 'wicked hands.' Therefore, when the Bishop excuses American slavery because good has come from it to the slaves or to others, his argument will excuse equally the act of Judas Iscariot. We believe firmly that good has come and will come from slavery, but we can find in this no excuse for the diabolical selfishness of the slave-trader or slaveholder. The good which we anticipate, however, is somewhat different from that predicted by the Bishop. It is not that the colored people shall be sent back to Christianize Africa, but that they shall stay here to Christianize America. They are placed among us to test the power of our Christianity, to see if it is strong enough to overcome the greed of gain, the prejudice of caste, and the antipathies of race. If Christianity can do this, it will commend itself still as the power of God and the wisdom of God unto salvation. If it can do this, it will confute infidelity and cure scepticism. Having in its infancy triumphed over the prejudice then existing between the Jew and the Gentile, and having united in one family of faith the Jew, the Ethiopian, the Samaritan, the Greek and the Roman,—having in its strong youth tamed the cruelty of the Northern tribes in their flush of conquest,—if it now shows itself strong enough to conquer this hostility of color, it will, in doing so, purify and regenerate the Church, and give a new moral impulse to society.

We have not been able to say much in favor of the Bishop's views of slavery, considered as a question of morals or religion. But when he comes to politics, the case is even worse. He adopts the Southern view *in toto*, thinking that the slave power has been wholly right and the North wholly wrong. 'The spirit of encroachment is all on the side of the North. The South has not sought to disturb the North, or to force slavery upon them. It is the North which disturbs the South, and seeks to excite the slaves against their owners.' This last assertion is simply a slander. It is not true that the North has sought, at any time, or in any way, to excite the slaves against their owners. When, where, and by whom has this been attempted? It is charged against the whole North. We not only deny that the North, as a whole, has attempted anything of the kind, but we deny that any party or association at the North has attempted it. Even the Garrisonian Abolitionists, who are accused of the most extreme fanaticism and ultraism on this subject, cannot be shown to have ever passed a resolution at any of their numerous meetings, or published a single tract, the object of which was to excite the slave against his master. The object of the Republican party at the last election was not to excite the slave against his master, but to made Kansas a free State. The object of the Free-Soil party was to prevent new territory acquired from Mexico from being cursed with slavery. The object of the Liberty party was in like manner to oppose the extension of slavery. They have sought to convince the master, not to excite the slave. No doubt, every man who believes slavery is wrong may by the utterance of this conviction indirectly excite the slave against his master; but this has been done mainly by slaveholders themselves,—by such men as Jefferson, Madison, and Patrick Henry, by the Declaration of Independence, and especially by the Bible, which has always been the great Handbook of Freedom.

Having proved slavery to be right in itself, and sanctioned by Christianity, as well as *commanded* by God in the Old Testament, and having shown it to be a blest and beautiful institution, full of advantages to the slave, the Bishop proceeds with a Bishop's consistency, to recommend its abolition, and to show how it may be abolished. His method is an extremely simple one. It is merely to send one million of slaves to Africa. We are to tax the people of the United States sixty millions of dollars annually, and thus to buy and send off forty thousand a year. If such a purchaser as the United States should come into the market to buy on such a scale, it might be apprehended that the price of the article would rise, till it reached even the glorious figure seen in the visions of Governor Wise of Virginia. However, we will pass by such minor objections to the plan, and merely say that it involves as many absurdities and inhumanities as could well be got together. To send off the whole laboring population of a country, from the land where its labor is needed to one where there is no demand for it, is ridiculous enough. But to suppose that the nation is going to tax itself at the rate of sixty millions a year to pay for the loss of its laborers, is yet more fantastic. When, through the high price of slaves, and the demand for labor, we are on the very point of reopening the African slave-trade, to imagine that the whole current of emigration is to be turned backward to suit a Bishop's theory, is the most unpractical of schemes. Supply follows demand, and here labor is in demand; therefore, hither are brought slaves from Africa, and hither come freemen from Ireland, Germany and Scandinavia.

But the scheme is even more inhuman than it is impracticable. Forty thousand negroes sent to Africa would be sent there to die. There is nothing for them to do there, there is no market for their labor,—they would starve, sicken and perish. Or even if they could draw out a miserable existence when thrown in such masses on unknown shores, what bitter suffering is involved in this exile of a race from its native land, and home, and all familiar things!

And how are they to 'civilize Africa,' who are considered unfit to remain here even as our hired servants? Providence, you say, brought them here to be civilized and Christianized? Why not let them remain, then, and accomplish the Divine purpose? What right have *you* to interfere with the Divine plan, and decide that they are now ready to return? Is then the office of a Christian missionary to the heathen so slight a thing, that these poor plantation negroes, most of whom cannot read a line of the Bible, and never heard a single sermon, are ready for that work? When slavery is to be defended, the negroes are 'unable to take care of themselves' even in America. When Liberia is to be advocated, they are equal to the great work of colonization. These ignorant masses, so perfectly contented to be slaves in America, are to change their nature with their sky, and in Africa to form 'a chain of prosperous negro communities.' If the slaves are now the most happy and contented laboring population in the world, what cruelty to give them freedom and send them to Africa! It is not easy to see *why* the Bishop wishes to abolish slavery. Not for the slaves' sake; for he thinks them as happy now as they can be. Not on moral grounds, for he thinks that we are only doing what is right and Christian in holding slaves. If it is to help the masters out of an onerous and expensive system, as he professes, would it not be well to leave *that* point for them to decide themselves? *They* are not only satisfied that the system is beneficial, but are straining every nerve to extend it. *They* defend it as advantageous,—that is intelligible. *We* oppose it as wrong,—that is also intelligible. But the Bishop steps in, and says to the North, 'You are mistaken; it is not wrong';—and to the South, 'You are also mistaken; it is not advantageous.' 'It must be abolished,' he continues, 'but not on moral or Christian grounds, but only on grounds of expediency. It is right; sanctioned by God and Christ and the Christian Church. It is philanthropic, and humane, promoting the best good of the slave. It came by the wisdom of God, and is a part of the Divine plan. And you, who hold the slaves, think it profitable. But on this last point I differ from you. I think, that, on the whole, free labor is cheaper. Therefore, slavery had better be abolished, and we can do it by the simple scheme of sending a million of slaves to Africa, at the expense of $60,000,000 a year, for twenty-five years!'

It is curious with what coolness these pious defenders of slavery throw on God the responsibility of establishing slavery, while they take to themselves the credit of terminating it. Divine Providence brought them here,—we leave with God the blame of the slave-trade. But we make ourselves the Providence which is to send them back again, and quietly assume to decide when, and how, and by whom this is to be accomplished.

Perhaps, in closing this article, it would be proper to express the pain which we have experienced in being obliged to inflict this castigation on the views of an aged and eminent prelate in a sister church. But this would be untrue. We have taken great satisfaction in exposing the errors and fallacies contained in this gossipping and superficial volume. We are now ready for any other Bishop, pious South-side traveller, metaphysical President, or other dignitary, who may next enter the lists in defence of our national sin, or raise a cry of exultation over our national shame. We are sorry to read such books, but not sorry to criticise them.—J. F. C.

☞ The Supreme Court of Georgia lately decided the case of the American Colonization Society *vs.* Lucius J. Gartrell, involving the slaves manumitted by Judge Gideon. The case was argued by J. M. Lamar, Esq., of Covington, and Hon. E. A. Nisbet, of Macon, in behalf of the Colonization Society, and Hon. Robert Toombs and Col. John Erskine, late of Florida, for Col. Gartrell. The case was from the Superior Court of Fulton county, in which Judge Bell decided against the claim of the Colonization Society. The judgment was sustained by the Supreme Court.

From the Anti-Slavery Standard.

THE COMPENSATION CONVENTION.

The worthy Mr. Elihu Burritt, since he exchanged the labors of his forge for the more arduous duties of a physician to the body politic, has been distinguished for the mildness and gentleness of his style of practice. He belongs to that class of doctors who follow what is called the Expectant System. Or, perhaps, he may be ranked with the Homœopathic practitioners, who deal only in infinitesimal exhibitions of medicine. He does not shock the sensibilities of his patients by ugly prescriptions written in cabalistic characters, nor disgust their palates with doses of allopathic magnitude and bitterness. His drugs conceal their unsavory virtues, if any such they have, in the circumambient ocean of jelly that encompasses them. His philosophy is, not to drive the sick man from his door by the nauseousness of his administrations, or an unpleasant explicitness as to the character of his disease. We are sorry to say that his success has not been equal to the excellence of his intentions. The diseases he has taken in hand still walk with the pestilence in the darkness, and scatter their arrows at noon-day. For instance, for several years he has drenched England and the Continent with the mild decoctions of his Olive Leaves. If we are not mistaken, the Emperor Nicholas once took a dose of them. But, for all that, there has been no lack of wars and fightings, and the Crimea has been turned into a new Golgotha, since he commenced practice.

His latest essay to cure the ills that flesh is heir to is to abolish slavery by the simple process of buying up the slaves, or rather of purchasing their freedom of their masters, by a joint-stock operation of the United States and the Slave States. It seems to us that this scheme is open to the objection, to which the plans of our infancy for catching birds by the imposition of salt upon their caudal plumage, was liable. The consent of the birds, and of very old, crafty and knowing ones, too, is essential to the success of the operation. But of that by and by. In aid of this benevolent speculation, he succeeded in collecting together, at Cleveland, a considerable number of very respectable gentlemen, hardly any among them being under the degree of a Professor, while many rejoiced in the full-blown glories of a Doctorate in Divinity. These benevolent persons, in the most liberal manner, voted to purchase the slaves of their masters at $250, leaving the balance to be settled between the masters and the States in which they live. We do not mean, of course, that they proposed to pay this sum out of their own pockets; but they expressed their willingness that the slavery question should be settled in this way, and that they were willing to pay their proportion as Northern citizens. As the political power of these worthy persons to procure this action from the Government was about equal to their financial capacity to provide the funds it would demand, we do not see what they expected to accomplish by this assembling of themselves together. But as they were, undoubtedly, able to pay their own travelling expenses, and had a perfect right to indulge themselves in the relaxation of a western tour, we will freely admit that this is none of our business.

Of course, we understand perfectly well that the Convention was called to attract public attention to the plan which had found favor in their eyes. But, it seems to us, they have not yet constructed the foundation on which to edify their Society up to the Emancipation they desiderate. They appear to have forgotten that it takes two to make a bargain; that an essential element in a sale is the willingness of the owner to sell. Whenever the slaveholders shall intimate their readiness to enter into a *trade* of this sort, then the time will have come to ask the people of the North whether they are disposed to buy. For buying and selling it really is, in whatever swaddling-clothes of words the thing may be wrapped up. For example, we should think it altogether premature for the Land Reformers to meet in Convention, and vote that the Legislature of this State shall purchase the lands of Mr. Gerrit Smith, or of Mr. William B. Astor, at an eighth of what those gentlemen estimate their value. As soon as the great landholders have taken the initiative, then the corresponding movement may be made to meet it. Of course, any body has a right to say how much he will give for his neighbor's property. But the assertion is of no great practical value, until we have reason to believe that our neighbor is willing to strike a bargain. We need hardly say that we do not put property in man and in land on the same footing; only that is the level on which we must treat with the slaveholders for their slaves, if at all. And this brings us to the next head of our discourse.

There is another thing to be considered, in a proposed transaction of this kind, besides the willingness of the possessor to part with the thing possessed. It is whether he has any right at all to its possession. Slaves either are property or they are not. If they are, then it is rather cool to ask their owner to part with them for exactly an eighth he holds them at. If they are not, then to treat with the person holding them wrongfully as if he had an actual rightful interest in them, is an action which has a very strong savor of immorality about it. What right have Mr. Burritt and his Society to chaffer with the stealers of men for the human beings they have stolen? Do they not see that they are confounding all moral distinctions, and actually strengthening the hands of the oppressor to crush the innocent by the very policy which they propose to use to deliver them from his gripe? This is the inhering vice of every scheme of compensation. It admits the right of property, in admitting the right of remuneration for the relinquishment of the property. We know that many honest gentlemen will deny our proposition, but we defy them to put it into any shape in which a slaveholder will look at and make it any thing else. Let them approach him as they would a Barbary corsair, and propose to ransom his victims for a price, and see how he will receive the overture! We fear that Mr. Burritt himself would find his crown of Olive Leaves soon exchanged for one of martyrdom, if he should act as the intercessor in his proper person. And we venture to affirm beforehand that, if Mr. Burritt's Society have even a name to live, it will be only by accepting and fostering what Lord Brougham called 'the wild and guilty phantasy, that man can hold property in man.'

Now, we have palliatives enough of this crying sin of the land already, enough lenitives for hurt minds, enough lullabies for awakened consciences. What is needed is not cries of 'peace, peace, when there is no peace'—not Utopian dreams of impossible methods of being rid of our common guilt, to soothe anxious inquirers into a belief that they are laboring for emancipation while they are blocking the way to it. We need a keener comprehension of the exceeding sinfulness of this sin above all others, and of the guilt as well as the folly of pandering to it in weak and futile measures, which only distract men's minds from the real point at issue, and give them an excuse for avoiding it. It is not money that is to settle this question. It is not even the willingness of men to part with their money in order to settle it. It is conscience—a sense of the guilt and shame of slavery, in which we all partake, aroused to the point of a determination to be rid of it, at any expense of money, of church organizations, of political systems, of all our most cherished idolizing—it is this that is to be the lever that will uplift slavery from off the heart of the nation, and rid it of that hideous nightmare and sure precursor of impending death. Such palliatives as this Society of Mr. Burritt only exacerbate the disease, and, to the extent of their feeble power, retard the remedy.

We think it very likely, indeed, that, when the time of emancipation actually arrives, this question of compensation will come up, and, in all probability, be yielded to the slaveholders. When the public opinion of the world shall have grown up to a point of strength which the sure instinct of slavery will see to be irresistible, when the nations of the earth will be ready to preach a new crusade against the infidels that defile the living temples of the Most High God, and to rescue them from their polluting grasp, and when the North shall feel the movement of the world deeply enough to refuse to put herself between the South and her fate, in whatever guise the instant urgency of emancipation approaches the slaveholder, then he will begin to demand compensation for doing what he can no longer hinder. And the North, so long accustomed to yield to his extortions, will, it is but too likely, agree to pay him for his escape from utter destruction. But this is a result which need not have the way prepared before it by Mr. Burritt. It will come soon enough. The slaveholders will not take compensation as long as they can keep their hold of their slaves. If any one thinks they ought to be paid for being at once delivered from their sin and the poverty with which their sin has cursed their land, let him prepare the way by helping to create that public sentiment which will make it impossible for them to keep their grasp upon their slaves.

NO COMPENSATION TO MEN-STEALERS.

Among those who spoke in opposition, at Burritt's Compensated Emancipation Convention, at Cleveland, were Wm. J. Watkins, (colored,) and Mr. Pryne, editor of the Ravenna *Reformer*.

Mr. Watkins said the subject was one of the deepest importance. Revolution was the order of the day, and the watchword was Reform. Institutions and systems, once regarded as the embodiment of human wisdom, were now looked upon as the embodiment of human folly. Reason, not custom, was now the sovereign power, and by this standard must all the projects stand or fall. The doctrine of Compensated Emancipation demands the closest scrutiny, and, like every movement which has humanity for its basis, must be well defined and understood. In his opinion, it was highly objectionable, and ought not to succeed. It recognizes distinctly the right of the slaveholder to property in man. If he has a right to sell, he has a right to hold, and if to hold, to keep as long as he may choose. The slave is a man, in feelings, thoughts and aspirations, and if a man, he cannot be held as property. In his judgment, those at the head of this movement directly recognized the right of property in men. The South has not intimated any intention to accept compensation and release its bondmen. The call for this Convention should have come from slaveholders, and not from abolitionists. This movement would draw aside the country from the true issue now before it, viz., Abolition of Slavery. In Missouri and Kentucky it would retard it. It would crush out the conscience of the North, now so thoroughly roused against slavery as a heinous sin, a crime against God and humanity. It would stop the awakened slaveholder, and lead him to believe that slavery was, after all, right, and it would confirm the South in the general opinion that they had a right of property in man. He saw its effects already in this Convention, where men who had for years battled with this giant crime, were now closing their eyes to its enormities.

Again, if we are to abandon the living issue now before the country, and go into a system of compensation, the slave, and not the slaveholder, should be the object of our movement. For years, the latter has lived upon the sweat and toil of the former; the one is already rich, the other degraded and poor. Fathers and mothers, sons and daughters have been the victims of every outrage; they have been herded together like sheep and beasts of burden; they have borne the galling yoke upon their necks; and now we are asked to compensate the men who have done all these things. The slave should be compensated; humanity and justice alike demand it. But this plan ignores the claim of the poor slave, and refuses to place him upon a level with man. For one, I put my foot on such a transaction. At this day, we should not talk of national compensation, but of national retribution. God's laws cannot be violated by man or nation with impunity. This Government has departed from justice and truth with full knowledge of the consequences, and unless repentance and good works speedily come, national retribution will inevitably follow.

Mr. Pryne spoke at considerable length in opposition to the scheme of the Convention. The slaves of the South, said he, are not on sale—their newspapers say they are not. No power could compel a sale; so the whole scheme would fail in the outset. And even if they could be purchased, the Government had no money to buy. His honored friend, Gerrit Smith, had taught him that the Government was poor—as poor as a church mouse. The money and lands belonged to the people, to the toiling millions, and Government has no right to take either for such a purpose. This scheme, again, diverted attention from the great Anti-Slavery movement, that was gradually making its way into the national conscience. But some may say, if we cannot have the surplus revenue and public lands, then let us resort to direct taxation. Suppose we propose paying $225 per head to the master, and $25 to the slave. It would require $1,125,000,000, which would be a tax of $37 50 upon every man, woman and child in the country. To such a tax the people would never submit. In his view, simple emancipation would be of sufficient advantage to the South to justify such a measure. Within ten years, her wealth and commercial importance would be increased to such an extent as more than to compensate her for the loss of $1,125,000,000 in slaves.

Mr. Pryne's speech was an able one, and elicited considerable applause. His points had a peculiar pungency, from the fact, as he said, 'that his principles of liberty had been imbibed at the feet of that 'Gamaliel'—pointing to Gerrit Smith.

HON. GERRIT SMITH.

☞ Hon. Gerrit Smith has descended to the Burritt Compensation platform,—expressing great pity for the condition of slaveholders. The latter will repudiate the platform, and will not thank him for his sympathy. So they go! The slave will yet be the great Emancipator, however much Mr. Burritt may deprecate bloodshed; and at the doors of such theorists must the carnage attending American emancipation be laid.

After all that is said about their infidelity, were it not for the few tried names, known as the Garrisonians in the United States, pure anti-slavery and undefiled would not have a standard-bearer in any of the schools. Strange that the most shameless desertions of the slave, though in the name of the cause, should be by those claiming pre-eminent association with churches.

How singular that, simultaneously with this new move on the part of Mr. Smith, his discovery of the ingratitude of the three thousand colored people should be, for the *first time*, given to the world!—*Provincial (Colored) Freeman, Canada West.*

BUCHANAN CORRESPONDENCE.

In another column will be found a remarkable correspondence between President Woolsey, of Yale College, Dr. Taylor, Prof. Silliman and some forty others, among the most eminent citizens of Connecticut on the one part, and Mr. James Buchanan, President of the United States on the other part. To that correspondence we invite the attention of the thinking and reading men and women of New Hampshire. As all will agree, the letter to Mr. Buchanan is an earnest, but perfectly respectful appeal to that distinguished functionary against the employment of the U. S. troops to enforce upon the people of Kansas the atrocious and bloody code of laws enacted by the Border Ruffian legislature inflicted on that territory by armed invaders of Missouri.

The reply of Mr. Buchanan indicates neither dignity nor statesmanship. It aims to be smart, and only succeeds in being contemptible and insolent. It is, throughout, the plea of a small pettifogger, who seeks to hide the untenableness of his position behind a voluminous discharge of untenable words. It disclaims all knowledge of a series of facts of which no intelligent school boy can be uninformed. It makes assertions which would be disgraceful to a partizan newspaper, or in either of the Messages of 'the late Franklin Pierce.' It is really a less plausible production than any which ever went out to the public with the name of the last mentioned 'individual' attached.

Just think of the President of the United States signing his name to a statement like the following:

'Slavery existed at that period, (1854,) *and still exists in Kansas, under the Constitution.* This point has at last been finally decided by the highest tribunal known to our laws. *How it could ever have been seriously doubted is a mystery.*'

Think of the fact that the man who makes this statement, went for excluding Missouri from the Union in 1819, because the constitution of that State tolerated slavery, and went for extending the Missouri Compromise line to the Pacific Ocean, no longer ago than 1850. Think of such a man now saying that slavery existed in Kansas (and of course in all the United States territories) before the repeal of that Compromise, and that it 'is a mystery how this doctrine could ever have been seriously doubted.' Was Mr. Buchanan a knave in 1819 and in 1850? The two positions are utterly irreconcileable. If he was formerly honest in his opinion that slavery could be and ought to be prohibited in the territories, he certainly cannot now be honest in denouncing that opinion as 'a mystery.'

But more atrocious than even this declaration, that 'slavery exists' in all the territories 'under the Constitution of the United States,' is the general drift of the letter, leaving no doubt that it is the design of the Administration to use the army for the purpose of dragooning the Free State men of Kansas into submission to their oppressors. No intelligent man can be ignorant of the fact that the present government of that territory is both a despotism and a usurpation, to which the people owe no color of allegiance. The President is not ignorant of it. He knows the whole history of the crimes and outrages which have sought to 'crush out' freedom and plant slavery in the garden of the continent. And yet, he writes a long letter ignoring them all!

The fact is, James Buchanan is a slave of the slave power. Nominated and elected to do the work of despotism, he is but serving his masters, and seeking by an unworthy finesse to bear up the hands that bore him into the place which he now occupies.—Devoid of the ambition of a statesman, he is content to be a demagogue. So let him be.—*Concord Independent Democrat.*

LETTER FROM THE NOTORIOUS RUFFIAN, 'PARSON BROWNLOW.'

To the Editor of the New York Times:

In your issue of 5th September, 1857, I find an editorial under the above caption, in relation to which I desire to make a few remarks, by way of correction and explanation. That portion of your article commenting upon the cruel treatment of a negro by Mr. Netherland, of Rogersville, East Tennessee, and the driving out of the ministry of Mr. Sawyer, I will not pause to comment upon. I am familiar with that whole affair, and I know the version given by Mr. Sawyer to be at variance with the facts in the case. Mr. Sawyer is to appear before the authorities of the Presbyterian Church, upon a charge of falsehood and gross perversions of truth, in reference to this very matter, and when the decision is had, I will send you the proceedings. Mr. Netherland is an honorable man, a humane gentleman, and is not a slave-dealer, and never was. I have known him intimately for thirty years—I have lived in the same town with him—and I have been battling with him in the old Whig cause for twenty years.

In your notice of East Tennessee and the Slavery question, you use this language—I give the paragraph entire:

'In spite of this high character, and those favorable antecedents, a thousand of the best citizens of the place, a few years ago, assembled in cold blood and burnt a negro alive at the stake. One of the local papers, commenting upon the tragedy, boasts of the fact,—which in any other civilized community would have been considered an aggravation of the atrocity—that the perpetrators were 'cool, calm, and deliberate.' The editor of this same journal, 'a minister of the Gospel,' adds: 'We unhesitatingly affirm that the punishment was unequal to the crime. Had we been there, we should have taken a part, and even suggested the pinching of pieces out of him with red-hot pincers, the cutting off of a limb at a time, and then burning them all in a heap.'

Now, the 'local paper' alluded to is the Knoxville *Whig*, of which I am the sole editor, and have been for the last nineteen years—a paper having a larger circulation than any paper ever published in East Tennessee. And I am the 'minister of the Gospel' alluded to—a local minister of the Methodist Church, South. The remarks attributed to me are correctly quoted, and if I had been present, and there had seemed to be any necessity for my doing so, I would have said and done just what I then stated, and I would have been 'cool, calm, and deliberate,' in so doing, for this is our mode of doing things 'down South.' And why? Because some Anti-Slavery villains, mostly from the North, were making a fuss about the matter, and seeking to rescue the negro. But what was the negro's offence? I will state this, of my own knowledge, as it occurred in the adjoining county of Jefferson. The negro man, about 22 years of age, was owned by a Mr. Moore, and was raised by Mr. Moore's relatives: Moore and his wife were members of the Methodist Church—very clever persons—exceeding kind and humane in their treatment of slaves. I know this to be so. Moore had not long been married—having married the daughter of an aged Methodist minister. The negro, with a common chopping-axe, at the dead hour of night, without any provocation, entered their bed-chamber, and while they were both asleep, with one stroke severed Moore's head from his body, and then with the same deadly weapon, broke the scull of his wife! These two innocent persons were murdered with a view to his accomplishing another diabolical object. He turned into an adjoining room, where a clever young lady was in bed, the sister of Mrs. Moore, and after overpowering her, and *violating her person*, he murdered her to prevent her being a witness against him. These were the only white persons on the farm. These are the facts.—For this the negro was burnt alive, ten or fifteen hundred of the best citizens of the County attending, aiding and abetting. I repeat, it was all perfectly right!

There is much in your Northern Anti-Slavery papers calculated, and really intended, to fan a flame of intense warfare upon the subject of Slavery, which can result in no possible good to any one. You publish with eagerness all such occurrences as these, without informing your readers *what offences* negroes have committed, and for which they have suffered death. Your politicians who are exciting the whole country, and fanning society into a livid consuming flame, have no sympathy for the black man, and care nothing for his comfort. The villanous agitation of the Slavery question by your long-faced hypocrites and vagabond philanthropists of the North, is only intended to give birth to new and more lofty schemes of disunion, and to more bold and hazardous enterprizes in the States and Territories.

It is Northern Abolitionists, scores of whom are here in the South in disguise, who stir up our slaves to these acts of murder and violence. Some of them are filling our pulpits—some occupying high positions in our colleges—some editing political and religious newspapers—some practising medicine—some selling goods—and some *stealing* through the country, as secret agents of Abolition societies, enticing negroes to run away. These scoundrels ought to be lynched, rode upon rails, and in many instances hung!

I have travelled a good deal through the North, and witnessed the sufferings and destitution of your *free negroes*, and the neglect and utter contempt with which they are treated by your freedom-shriekers. They will enter your fine churches on Sabbath—I mean your *pious* clerical Abolitionists—with faces as long as the moral law, with countenances indicative of the meekness of Moses, and with the lion-headed impudence of the Devil, the great head of your Black Republican forces, they will preach for hours against the sin and scandal of Slavery, shed 'lots' of tears over the cruelties inflicted upon the 'servile progeny of Ham,' in these Southern States! And on the very next day, in their toy shops and candy shops, or behind their counters, on in the settlement of an account for labor done, they would cheat a Southern slave out of the *pewter* that ornaments the head of his walking-cane! But this swindling you will do in the name of the *Lord!* This cheating and villany you will carry on *religiously!*

It is my purpose to spend the coming Winter in the principal cities of the South, lecturing upon the subject of Slavery, and the morality of the North—contrasting the condition of free persons of color in the free States with that of the slaves in the South. In the Spring, I purpose visiting the New England States, and repeating the same lectures. In other words, I propose to go among you as a *Southern missionary*, to enlighten your benighted Free Soil population upon the subject of Slavery. I look upon the cities and towns of the New England States, and of the north-western States, as opening a wider and more inviting field, at this time, for faithful missionary labors, than Hindostan, Siam, Ceylon, China, or Western Africa! In addition to your wicked and rebellious course upon the Slavery question, you have forsaken the true God and the Christian religion, and gone off after Spiritualism, Fanny Wrightism, Fourierism, Mormonism, Abolitionism, Devilism, and the hundred-and-one *isms* so spontaneously produces by New England soil!

I hope, gentlemen, you will do me the favor to publish this hastily-written letter, and your Black Republican associates the kindness to let them know I am coming. They may wish to muster up one of your Beechers or Parkers to reply to me. I will divide time with any of your *pious* freedom-shriekers.

Respectfully, &c., W. G. BROWNLOW,
Sept. 12, 1857. Editor of the Knoxville *Whig.*

☞ The appropriate department for Brownlow's fiendish letter is the 'Refuge of Oppression,' though it would deepen the blackness even of that 'sink of iniquity'; but as it has come to hand since our outside form went to press, we give it an insertion here. In the annals of human depravity, its match for brazen impudence, contemptuous defiance, savage barbarity, and disgusting religious cant, can scarcely be found. And yet its shameless author assumes to be a minister of the meek and lowly Jesus, and taunts the people of the North with having 'forsaken the true God and the Christian religion'!! And, moreover, he is coming to the North, in due season, on a mission to enlighten them, with all possible assurance

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 25, 1857.

CALL FOR A NORTHERN CONVENTION.

Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the last, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at CLEVELAND, (Ohio,) on Wednesday and Thursday, October 28th and 29th, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

—

Maine.

John R. Banton, William Cushman, J. B. Drew, John Hanscom, S. S. Henderson, Peter Libbey, Isaac J. Merrill, Peter L. Morrill, John O. Parmer, M. F. Whittier.

New Hampshire.

A. Bronson Alcott, Alonzo Allen, Benjamin Chase, Jehiel Claflin, P. B. Coggswell, R. K. Gould, B. F. Hutchinson, Geo. O. Paul, Joseph Philbrick, Nath'l White.

Vermont.

Alonzo Blair, T. S. Bliss, W. H. H. Claflin, John Gilliss, William Hayward, N. R. Johnston, Cromwell Leonard, Chauncey Richardson, Joshua Ross, S. M. Seaver.

Massachusetts.

William I. Bowditch, Amos Binney, Chauncey Clarke, C. H. Codman, Elnathan Davis, Thomas Earle, Nathaniel Hall, Charles F. Hovey, John P. Jewett, Frank B. Sanborn.

Rhode Island.

J. C. Brown, Samuel B. Chase, John Helme Clarke, Duty Evans, Asa Fairbanks, D. B. Harris, T. M. Hathaway, A. R. Janes, A. Parmenter, J. Towne.

Connecticut.

J. B. Barnes, Eddy Harding, J. C. Hebard, Merrill Humphrey, A. Pettibone, Philip Scarborough, Riley Stillman, Geo. W. Walbridge, J. B. Whitcomb, J. D. Wright.

New York.

James A. Burr, William Henry Burr, J. F. Cleveland, S. H. Gay, H. W. Gilbert, O. Johnson, S. J. May, Isaac Post, Robert Owen, L. Wetmore,

New Jersey.

A. G. Campbell, William Coates, J. B. Grimes, J. P. Hutchinson, Samuel S. James, Rowland Johnson, Seth H. Leap, Benjamin Rulon, Thomas B. Thorn, Philip Woolton.

Pennsylvania.

Caleb C. Hood, W. W. Justice, Edward Paramor, J. M. McKim, Robert Purvis, John Tillinghast, W. W. Walker, Charles P. Walton, John Whitely, Thomas Whitson.

Ohio.

Abraham Brooke, John DeGraw, Joseph Heighton, Robert Hiller, Chester Nash, William F. Parker, F. J. Reeve, M. R. Robinson, Zaphna Stone, Joshua Whinery.

Michigan.

J. Carroll, Edward Y. Cornell, John E. Dey, Barton Durfee, F. G. Hooker, R. W. Melendy, A. L. Power, L. B. Russell, W. Weeks, J. H. Woods.

Indiana.

A. H. Buckman, I. M. Frost, William Hayward, Jehu Hiatt, John Jay, Harris Jenniss, Lemuel S. Jones, Thomas B. Morse, T. T. Puckett, John M. Thornburgh.

Illinois.

Moses Bishop, C. B. Campbell, A. J. Grover, T. C. Haywood, A. S. Hoadley, F. Hoover, John Phinney, A. R. Russell, John S. Stafford, B. G. Wright.

Wisconsin.

Alfred Aspinall, Benjamin Bollard, Lyman Brooks, Joseph Doolittle, N. W. Martin, D. H. Morgan, W. S. Ottman, E. D. Phelps, Gilbert S. Skeel, J. M. Westover,

Iowa.

Elijah Bushby, Henry B. Clarke, J. P. Davis, O. Hambleton, W. H. Hanna, Lot Holmes, Edwin James, Benjamin D. Pierce, Edward Turner, Cromwell Wilson.

Minnesota.

Benj. B. Beall, A. E. Bemis, N. M. Bemis, O. C. Blakeslee, Henry Blakeslee, H. M. Blakeslee, J. Mortimer Hall, P. Sherman, Otis R. Spurr, J. M. Vining.

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Note. The unexpectedly large number of signatures to this Call renders it impossible to print more than a few names from each State. An analysis of the whole list is given below. If is evident that, by more systematic effort, the number might have been increased ten fold. As it is, however, it is not known that any Convention in the United States was ever summoned by so large a number of persons.

THOS. WENTWORTH HIGGINSON,
F. W. BIRD,
WENDELL PHILLIPS,
DANIEL MANN,
WM. LLOYD GARRISON,
Committee of Arrangements.

Joseph A. Howland, *Sec'ry.*

	Voters.	*Others.*
Maine,	33	22
New Hampshire,	56	29
Vermont,	53	9
Massachusetts,	945	380
Rhode Island,	79	24
Connecticut,	62	40
New York,	509	253
New Jersey,	21	12
Pennsylvania,	227	109
Ohio,	1187	570
Michigan,	315	181
Indiana,	351	123
Illinois,	124	26
Wisconsin,	87	82
Iowa,	136	45
Minnesota,	8	4
Others,	7	4
Total,	4200	1833

Grand total, 6033 persons.

CONVENTION AT CUMMINGTON.

Cummington is a small village, in the western part of Massachusetts, (Hampshire county,) one hundred and forty miles from Boston, via Springfield and Northampton. It is not advantageously situated as to railroad accommodations, and therefore is less easily accessible than many other places; yet it contains an unusual proportion of thinking men and women, deeply imbued with the spirit of reform, and alive to the cause of bleeding humanity, particularly with reference to the anti-slavery movement. Their moral influence is widely felt in the surrounding villages, and they have made Cummington a focal point, from which emanate rays of light in every direction. It is the place where Mr. Stockman preached so acceptably and successfully, until his health became impaired by his indefatigable labors in behalf of a living gospel, compelling him to relinquish his post. His successor, for a time, was Daniel Foster, (now of Kansas,) who also labored effectively to spread light and knowledge on the great issues of the age. During the past five months, our early and untiring coadjutor, Charles C. Burleigh, has been at Cummington, 'preaching the word,' in the spirit of love and of a sound mind, from Sunday to Sunday, besides performing a large amount of labor in the lecturing field on the other days of the week. Among the earliest of the anti-slavery lecturers who visited that region, and sowed those seeds which have produced so good a harvest, was Samuel May, Jr., the faithful and much esteemed General Agent of the Massachusetts Anti-Slavery Society.

We had consented to attend an Anti-Slavery Convention at Cummington, to be held on Saturday and Sunday last. The time was unfortunately chosen, (at the equinox,) for the weather proved to be quite stormy throughout, thus preventing many in the neighboring towns from attending, who otherwise would have been present. Leaving home on Friday, we arrived at Northampton at 1 o'clock, P. M., in company with Mr. May, and proceeded from thence to Florence, (formerly Bensonville,) where we were hospitably entertained by our excellent friend, Samuel L. Hill, whose foundation stands more sure than that of Monadnoc. Here was the spot on which an earnest and laudable attempt was made, some years ago, to establish a model Community, wherein equal rights, equal privileges, and equal rewards for well-doing, should be shared by its members, irrespective of sex or complexion. It drew together some choice spirits, actuated by the most disinterested motives, and animated by the noblest aspirations, with others more dependant, and not so well calculated to help carry forward the industrial and philanthropic objects aimed at; and though it finally dissolved into its original elements, it made its mark upon the age, exerted an illuminating power, and did much to inspire the friends of freedom universally.

We occupied an hour or two in examining the locality, and noting the changes that had taken place since our temporary residence there at the time we have referred to. The aspect of nature was still the same—blending the sublime and the beautiful, exhibiting every variety of expression, and fascinating in the highest degree. The Community, technically speaking, had disappeared, but the number of inhabitants had increased—many new residences had been erected, both neat and attractive—the cotton and silk factories were still in operation—every thing wore a comfortable and thrifty appearance, and gave evidence of a solid growth. There were two places which we visited with special interest:—the one was, the beautiful grove where we used to assemble with the members of the Community, and others, from Sunday to Sunday, for social interchange of thought and feeling, for earnest advocacy of religious truth and mental freedom, for the freest utterance on all subjects, according to the inspiration of the hour. Countenances that have since been changed, and sent away for ever,—and others that still exist, but have been widely dispersed,—came vividly before us as we stood in the broad shadow of the majestic pine, beneath whose branches so many true reformers had lifted up their voices, and delivered those testimonies which have since found such wide acceptance in the land. Let that magnificent tree ever be spared by the woodman's axe, and preserved with sacred care for its historical reminiscences.

The other spot that we visited with peculiar emotions was that on which is located the Water Cure Establishment, now under the care of Dr. Mundy, but originated and for several years conducted by Dr. David Ruggles, the celebrated colored physician and lion-hearted advocate of the cause of his oppressed countrymen. Dr. Mundy has materially improved the grounds, and added several spacious buildings, so that he has the most ample accommodations for his patients. We were gratified at this proof of his success, as he was the earliest pupil of the celebrated Preissnitz, and is a skilful practitioner.

In the evening, we addressed an attentive, and apparently much interested audience in the schoolhouse, in furtherance of the Anti-Slavery cause.

On Saturday, taking a private conveyance, (in company with Mr. May, and our estimable friend Seth Hunt, of Northampton,) we arrived at Cummington in good season for the opening of the Convention in the afternoon. Five meetings were held successively, each of which, in spite of the weather, was well attended by as sterling a body of men and women as we have had the pleasure to look in the face for many a day. It was worth facing any storm, and going a much longer distance, to make their acquaintance. The proceedings of the Convention may be found in another column. Mr. May and Mr. Burleigh spoke with great effect, and to general acceptance. The closing speech of Mr. B. was exceedingly impressive and touching, many eyes being suffused with tears, it being his farewell benediction, as he is soon to make the West his great lecturing field. The amount of labor he has performed in the Anti-Slavery cause in special, and of reform in its numerous branches, can scarcely be computed.

To the Messrs. Kingman and families, and Dea. Hiram Brown and family, our thanks are due for their kind hospitality.

THE NORTHERN CONVENTION.

In the preceding column we give the official Call for a Convention of the People of the Free States, to be held at Cleveland, O., on the 28th and 29th of October. It will be seen, by the report of the Committee to whom the whole matter has been entrusted, that upwards of SIX THOUSAND names have been appended to the Call, although but ten names from each of the Free States are printed therewith, these having been selected by a sub-committee. We regret that a very much larger number of signatures has not been affixed to the Call, as it now appears in our columns, and think the number should not have been less than one thousand; still, the whole number received, (obtained with a very slight effort,) is highly gratifying. Those who wish or intend to be at the Convention should make their arrangements seasonably.

American Tract Society. The address of the Executive Committee and Corresponding Secretaries of this Society, which we have placed on our first page, avowing their determination to disregard the expressed wish of that body, in relation to the publication of tracts, setting forth some of the 'evils' arising from the existence of slavery in the land, will be read with indignation, if not with surprise, by every friend of 'pure and undefiled religion.' The reason given for coming to the conclusion, not to express any condemnation of the slave system, in any of its diabolical features, is, that its bloody-minded supporters at the South are in a paroxysm of rage, and threaten to withhold their beggarly contributions to the Tract Society, if it shall dare to express an opinion of the act of turning four millions of human beings into chattels personal! What truckling to Satan!

ANTI-SLAVERY CONVENTION AT CUMMINGTON.

Pursuant to a call for an Anti-Slavery Convention for Hampshire and Berkshire counties, a meeting was held in the Baptist meeting-house in Cummington, on Saturday and Sunday, the 19th and 20th inst. The goodly number of earnest men and women who came from the hills and valleys, in spite of the unpropitious weather, showed that it might be truly said of that portion of the State,

'Old Massachusetts yet
Retains her earlier fires;
Still on her hills are set
The altars of her sires.'

The Convention chose Deacon Hiram Brown, of Cummington, for President; Alvin Macomber, of Chesterfield, Vice-President; and Seth Hunt, of Northampton, Secretary.

After the organization of the Convention and the singing of an anti-slavery hymn, Samuel May, Jr., was introduced to the audience, and made some interesting remarks, showing the guilty complicity of the people of the North with the slaveholders of the South; and that slavery could not be maintained without the aid of the North.

The President then said it afforded him unspeakable pleasure to introduce to the meeting one whom he believed to be a man of God, and a true friend of humanity, and that man was no more and no less than Wm. Lloyd Garrison. He also referred to the fact, that when Mr. Garrison visited England, an eminent person in that country, who had invited him to his house, knowing his self-sacrificing devotion to the cause of the slave, supposed, until he saw him, that he was a black man.

Wm. L. Garrison then addressed the Convention, and by his evident sincerity, his earnest eloquence, his truly Christian doctrines, carried conviction to the minds of his hearers, that he was a true man and a consistent abolitionist. At the close of his remarks, he reminded the audience that their meetings were all free, and invited al. to speak freely their sentiments.

The song, 'I am an Abolitionist,' written by W. L. Garrison, was then sung. C. C. Burleigh presented for the consideration of the Convention, the Resolutions, numbered 1, 2, 3 and 4:—

1. Resolved, That, the present attitude and policy of this Federal Government show beyond a doubt, that Freedom has nothing to expect from it but bitter and active hostility, and that its paramount purpose manifestly is, what years ago John Quincy Adams declared it then to be, to uphold, propagate and perpetuate slavery.

2. Resolved, That, judging the future by the past, from the present 'signs of the times,' and from all we know of human nature, we have no reason to expect any lasting change for the better while the North remains in union with slaveholders; but must rather fear that the tendency will be downward more and more, till in the depth of national guilt be found the predestined retribution—national ruin.

3. Resolved, therefore, that duty and expediency alike demand that, whether as friends of freedom or as lovers of our country, we promptly take and resolutely maintain the ground of '*No Union with Slaveholders.*'

4. Resolved, That come what may to us, to our government, our Union, or our country, *Slavery* is doomed and must die, as surely as God lives; and the only choice left the nation is, to be the instrument or the partaker of its destruction.

The President offered the following Resolution:—

5. Resolved, That the Abolitionists, by faithfully rebuking the sins of pro-slavery organizations, and warning them of the destruction to which the sin of oppression inevitably leads, show themselves to be the true friends of the Southern slaveholders, of the Northern churches, and of man universally.

At subsequent sessions of the Convention, Samuel May, Jr., presented the Resolutions given below:—

6. Resolved, That, inasmuch as pure religion and true Christianity require us to love our neighbors as ourselves, and to do unto him all things whatsoever we would that he should do to us, no form of religion, no church, is worthy of our confidence and respect, which does not identify itself with the movement for the deliverance and redemption of the slave.

7. Resolved, That, tried by this test, *the American Board of Foreign Missions, the American Tract Society, the American Sunday School Union, the American Bible Society*, and so forth, and the churches and ministers which support them, are false to Christ, to his truth, and his commandments, and are building up the kingdom of darkness, irreligion and iniquity.

8. Resolved, That while the timid, inconsistent, and wholly unreliable character of the Republican and American parties renders them unworthy of the least support or countenance from the true friends of the slave, we would especially denounce the falsely-called *Democratic* party of this State, and of the nation, as the most abject in its subserviency to the Slave Power, the most destitute of principle, the most corrupt in character, and as totally to be abhorred, shunned and opposed by every honest man.

9. Resolved, That the recent determination of the Officers and Committees of the *American Tract Society* not to carry out the Society's vote passed at their last Annual Meeting, (as to the issuing of certain tracts on the evils growing out of slavery,) because 'unanimous and decided' letters have come to them from the South, saying that, should such tracts be issued, none of the Society's publications would be allowed to be circulated there,—is a usurpation of power, a defiance of authority, and a wilful neglect of duty, of the most audacious and insolent character; and that any contributions to that Society's treasury, in existing circumstances, would be doubly wrong, and detrimental to the cause of pure religion, sound morals, and good faith between man and man.

At the evening session on the 19th, C. C. Burleigh and W. L. Garrison addressed the Convention in a most eloquent and convincing manner.

S. May, Jr., presented the claims of the Anti-Slavery cause for pecuniary aid, and the Convention appointed a Finance Committee, consisting of Nathaniel Tower and Hylas Bradley.

The exercises on Sunday forenoon were opened by the reading of a portion of Scripture by W. L. Garrison; singing by the choir, and vocal prayer by S. May, Jr. Resolutions 6, 7 and 8 were presented by Mr. May, with a pertinent address

THE WESTERN CONVENTIONS.

DEAR MR. GARRISON:

From Owego, Miss Anthony, Mr. Powell and myself went to Corning and Elmira, where notice had been given of our intended meetings. As in the other places, the gatherings were not large, but those who gave us their presence seemed to feel the importance of reviving the anti-slavery spirit in their respective localities, and appeared to be deeply interested in the meetings. The impression made in those places by Mr. Powell and Miss Anthony will, I think, be lasting. There is an earnestness in the reasoning of both of these speakers, that carries conviction to the hearts of all who lend a listening ear to their burning words against oppression. There is a dead calm out here upon the slavery question. The better portion of the old Liberty Party men have given the whole movement over to the younger and more unprincipled politicians, who say but little and do less. Many who left the Church years ago, on account of slavery, are fast returning to the old dens. As an instance of this, I may mention the fact that the Congregational Church of Penn Yan, which was made up of those who, fifteen years ago, left the old Presbyterian church for conscience sake, has broken up, offered their house for sale, and many of them gone back to their early love. Indeed, the connection of the religious associations of Western New York with slavery needs a thorough investigation.

Many plead the stale and threadbare doctrine, that the Southern slave is better off than the European peasant. The shepherd may find a solace and perhaps a charm in his wretched life among the bleak passes of the Alps, persuaded of the superior loveliness of a condition—with crook and pipe and dog—from which he feels it impossible to escape; and the squalid fisherman, who draws his net and pursues his lowly calling along the gloomy edges of the Northern seas, may well yield himself to those assurances of song which can only reconcile him to his labor and his own land by disparaging those of other nations as more wretched still. But I cannot, for the life of me, see how any intelligent person can believe the American bondman to be in a more favorable condition than the European laborer, who, however poor, is nevertheless free.

The last of the series of Conventions in this vicinity was finished last evening, in Penn Yan. The meetings were held two days, and were much better attended than in the other places. The Church had its share of our attention, and the sham Union between the North and South was held up to the gaze of the audience.

Upon the whole, our meetings out here have done great good to the cause. Many who have been in the Conventions express their regret at our being called so soon out of this part of New York, for they well know that nothing can be expected of a radical character from either preacher or layman here, who is connected with pro-slavery religion or politics.

Our next Convention will probably be held in a more westerly part of the State.

Yours, for the slave, W. W. B.

THE ILLUSTRATED GYMNASIUM.

This is the title of a new book by R. T. Trall, M. D., now being published by FOWLER AND WELLS, New York. The work comprehends considerably more than the title expresses; for it contains not only an exposition of Gymnastics proper, but also the applications of Gynastics, Calisthenic and Vocal Exercises to the development of the whole body, the proper training of weak and defective organs, and the cure of disease. Special Medical Gymnastics for particular ailments and infirmities have a prominent and important place. Ling's system of KINESIPATPY, as developed by its author and practised by Roth, Georgai and others, is extensively treated of. Brief illustrations are given in the various 'manly exercises,' as Swimming, Sailing, Rowing, Riding, etc.; and not the least valuable part of it is the analysis of the rudimental sounds of the English language, with the instructions predicated thereon, to enable the student to obtain full command of the respiratory apparatus, and acquire fluency and power of Voice and Speech.

All departments of the work are profusely illustrated with engravings. It is a book for the Individual, the Family, the Club, and the School. It will be completed in two numbers. Price of the work, complete, $1 25. Address FOWLER AND WELLS, 308 Broadway, New York.

N. E. FEMALE MEDICAL COLLEGE. The eighth annual report of this institution discloses the gratifying fact, that the past year has been one of unusual prosperity. Among other items of interest, it is stated that Mrs. Waterhouse, of Cambridge, widow of Dr. Benjamin Waterhouse, former Professor in the Medical Department of Harvard University, has given $1000 towards endowing a Professorship of Anatomy in the Female College.

YELLOW-FEVER LITERATURE. The papers report that certain dealers in obscene publications in New York city have been arrested. We hope they may be dealt with so as to check, if not entirely prevent, the prosecution of that abominable trade in that city. It *flourishes* in Boston, such publications being openly exhibited and sold, both in shops and at the corners of the streets. And it so flourishes *because*, though indictments have several times been found against such offenders, the prosecuting officers do not press for, and the Judges do not inflict, penalties sufficient to interfere with the profitable continuance of the trade, although such are abundantly provided on the statute-book.—C. K. W.

STATE TEMPERANCE CONVENTION. A Mass State Temperance Convention will be held at Fitchburg on the 7th and 8th of October. The meetings will commence on the afternoon of Wednesday, the 7th, at 2½ o'clock, with a grand meeting of the children, to be addressed by Mr. Sinclair, of Scotland, and will continue through Thursday. All friends of Temperance, of all organizations, are invited to be present. Questions of great importance will come before the meeting. The fare on the railroad from Boston to Fitchburg will be reduced.

☞ We understand that Rev. DANIEL FOSTER, who, it will be recollected, left for Kansas in the beginning of the summer, and who has spent the intervening months in taking the census for the Free State Committee, and aiding to organize protection for the ballot-boxes, will return to Massachusetts in October, or early in November. He intends lecturing here on 'Kansas and her Pioneers,' and we hope the various Lyceum and Lecture Committees in New England will bear him in mind in making up their courses. So interesting a subject from an eye-witness cannot fail to get an audience.

CORRECTIONS. In the *Liberator* of Sept. 11th, the five dollars from Rev. F. Frothingham of Portland should have been credited to the Tract Fund. Rev. Mr. Jones and Dr. James Batchelder, of Fitzwilliam, N. H., should have been credited with 50 cents each for the Tract Fund.

THIRTY-SEVEN PERSONS POISONED. On Sunday, 13th inst., in Pike County, Alabama, thirty-seven persons were poisoned, six of whom are dead. A negro cook mixed arsenic with the food of the family, at the instigation of a Hungarian named Coskina.—Thomas Frazell, the overseer's wife, two children, Mrs. Claud, and Frazell's grand daughter are dead, and the others living are in a critical condition. ☞ THE NEGRO WOMAN WAS BURNT, AND COSKINS WOULD UNDERGO THE SAME FATE IN THE MORNING. ☜ O, the hellish spirit of the South in whatever relates to slavery and its victims! Well may the whole earth shudder.

AWFUL CALAMITY — IMMENSE LOSS OF LIFE AND TREASURE.

One of the saddest disasters we have ever been called upon to record is the loss of the California steamer Central America, which foundered about 200 miles from Cape Hatteras, on Saturday evening, 12th inst., after experiencing a protracted hurricane of four days. The C. A. was commanded by Lieut. W. L. Herndon, U. S. N.—whose report on the Amazon was published by the Government—a gentleman of distinguished scientific and nautical attainments. The steamer had on board 104 officers and crew, and 525 passengers, of whom only about 150 appear to have been saved. The treasure on board, some two millions of dollars, was also lost. The hurricane is described as most terrific, and it disabled several other steamers and sailing vessels.

The Norwegian barque Ellen took 44 of the rescued passengers into Norfolk; the barque Saxony arrived at Savannah with 4 more; and the brig Marine, bound to Boston, is said to have forty more. Mr. Frazer, 2d mate, is reported to be the only officer saved.

A despatch to the Petersburg *Express*, from Norfolk, says that the passengers saved by the Marine think that others have been saved, as they saw several lights in the distance on the fatal night. They entertain strong hopes of the safety of Captain Herndon, who was on the wheel-house when the ship went down. He was last seen clinging to a plank, struggling manfully for life.

When the survivors of the Marine entered the parlors of the National Hotel, Norfolk, thrilling scenes were presented. Ladies would look around, and failing to recognise husband, brother or son, would give utterance to their grief in long cries, or fall helpless to the floor. The scene was distressing in the extreme, and beggars description.

A meeting of citizens was held for the relief of the distressed, at which $800 were raised. The clothing stores were thrown open, and apparel furnished to many who were nearly naked.

Dr. Harvey, of Placerville, awards great credit to Capt. Herndon, and all the officers, except Chief Engineer Ashby. They stood by their posts nobly, and went down with the ship.

Chief Engineer Ashby has published a card, asking a suspension of opinion.

STATEMENT OF O. P. MANLUC.

The storm commenced immediately after the steamer left Havana, increasing until Friday. On Friday, all hands were called up to bail. The vessel continued to ship water, and all hands worked with buckets, barrels, &c., all Friday night, and until about 2 o'clock on Saturday, when the brig Marine hove in sight.

All the ladies and children were put on board the Marine about 6 o'clock, P. M., and the Chief Engineer left with them. In launching the boats, two of the five were stove, and the other three were despatched with the women and children, about an hour before sunset. The Marine was lying nearly a mile off, and by the time the three boats reached her, it became evident that the ship must go down before they could get back.

All hands then seized pieces of spars, chairs and life-preservers, while others rushed below to secure their treasure. The confusion now became very great, though all acted with coolness, each endeavoring to make the last effort for his own safety. Now the vessel gave three lurches—some of the passengers jumping off at each lurch. Those who jumped off at the first and second lurches swam off to some distance, but the great mass remained on deck until the vessel went down, which was a minute or two afterwards.

I had provided myself with a life-preserver and a piece of spar, and determined to go down with the vessel, with the great mass of the passengers, all of whom stood about, bracing themselves upward, securing those articles most available to buoy them up. The vessel finally went down, stern foremost. I was standing near the smoke stack at the time, and we were all dragged under the water with the sinking ship. The general supposition is, that we were all drawn under the surface at least twenty feet, and when we rose, we were nearly stifled. The rapidity with which I was drawn down tore the spar from my hands and the life-preserver from my body, and when I reached the surface, my clothing was almost all stripped off of me. I, however, met a friend who had two life-preservers, who gave me one; and we also seized on pieces of the wreck, which helped to sustain us. About four hundred of the passengers were struggling about, most of them having lost their life-preservers, and others seizing on pieces of the wreck which came up with us. The captain had cut away the upper works of the vessel, so that when the hull sunk, they would float off; but they were dragged down, and came up in fragments. Many persons were killed, stunned and drowned by being struck with pieces of the wreck, whilst the pieces were to others the ultimate means of safety. An occasional flash of lightning showed to each a sea of struggling forms. Each strove to encourage his friend with hopes which he scarce felt himself. At first, we were all together in a mass, but soon the waves separated us, and at each successive flash of lightning, we discovered that we were being scattered over a wide area, and soon found ourselves apparently alone on the boundless ocean.

The rest of this account does not differ from that given by others. He concludes by saying that about ten o'clock he was picked up by the bark Ellen, and had the satisfaction of finding others on board her.

STATEMENT OF MR. JOHN C. TAYLOR.

Mr. John C. Taylor, (a cabin passenger,) lives in Cohoes Falls, Albany county, which place he left about a year ago, on a visit to California.

Mr. Taylor commenced working on the aft pump about 2 o'clock, P. M., on Friday. He says that the steamer listed to starboard about noon of that day, and that the passengers were then, for the first time, apprised that the leak was serious. The wind was then blowing very strong from the west. About 2 o'clock, P. M., the fire in the lee furnace went out, and that in the other furnace was extinguished shortly afterward. After the efforts to raise steam in the furnaces of the donkey pumps had failed, all hands strained every nerve to keep down the water by bailing and pumping. The forward hand pump was manned by a gang of from 15 to 20 men, and the aft pump by about the same number. Other gangs were passing buckets from the lower steerage and the engine room, and others, stationed forward and in the aft pantry, were employed in raising, by means of pulleys, the barrels into which the contents of the buckets were emptied. Mr. Taylor kept on working at the pump until the ship went down, and during that protracted labor had nothing to eat. Much of the provisions was spoiled by the water. As soon as it became evident that the vessel could be kept afloat only by the combined exertions of all on board, very little complaint was made about the want of provisions, but each man stuck to his work with a noble indifference to hunger and fatigue. Mr. Taylor speaks in the highest terms of the manly and honorable conduct which prevailed. Shortly before the boat went down, she commenced rolling very violently, and the waves broke over her, sweeping a great number of persons from the upper deck into the ocean. She was pitching about so terribly at this time, that twenty or thirty persons who were bailing in the steerage could not be got on deck before the vessel sunk—and they were drowned inside of her. Mr. T. kept himself from being swept overboard by the waves, by clinging to the rigging. Several persons climbed up the aft rigging for greater security. Mr. T. thinks there were about 300 on the deck when the vessel sunk. He was drawn down to a great depth by the suction, and came up without his life-preserver, which had been torn from him by the whirling water. He was lucky in getting hold of a piece of board about four feet long and two wide, with which, by the aid of swimming, he contrived to support himself, Mr. T., and others who kept in his vicinity, drifted in a current at the rate of three knots an hour for about eighteen miles, in the same direction as the other survivors, until they were picked up by the Ellen. As he floated along, Mr. T. passed several dead bodies, with their life-preservers still attached to them.

REPORT OF THE PURSER OF THE EMPIRE CITY.

The Empire City, Capt. Jno. McGowan, left her wharf at Norfolk, Va., at 10½, A. M., on the 18th, for New York. She had been victualled and coaled, during the previous two days, for a thorough cruise in search of the missing steamer Central America, of whose ultimate safety, however, none on board felt any misgiving. But on the day of appointed departure, at 5, A. M., a pilot boat came up from outside, anchored in the stream near us, and we were soon boarded by a gentleman, one of four passengers, who electrified us with the announcement of the total loss of the Central America, foundered at sea at 8 P. M. on the evening of the 12th inst., during the late severe gale, carrying down with her most of her officers and crew, nearly 400 passengers, and $1,800,000 in treasure.

Our informant had been picked up on the night of the disaster, floating about on fragments of the wreck, with 48 others, by the Norwegian bark Ellen, Capt. Johnson, from Belize, Honduras, bound to Falmouth, England, which vessel he reported then coming up the bay, in tow of a small steamer.

It was likewise understood that *all* the women and children, some of the latter infants, in all 56 in number, had been saved in the steamer's boats, before she sunk, and put on board the brig Marine, of Boston. Sir!' said our informant, 'five hundred men, with death yawning before them at any moment, stood solid as a rock, nor made a movement for the boats, until the women and children had been all safely transported to the brig, after which about forty of the crew and male passengers, in a few trips, reached the latter vessel before the steamer went down.

Capt. McGowan, abandoning his previous intention, immediately got his ship under weigh, steamed down the harbor, and when near the light-ship, spoke the bark with her quota of the saved. Hailing her, he proffered a passage to New York to all who chose to accept. The majority were taken on board, and with a parting round of three hearty cheers for their preservers, we proceeded on our course, hoping to fall in with the brig, and relieve the women and children. Within three miles of Cape Henry, a vessel was descried ahead in tow of a propeller, bound in, and immediately speculation was rife as to whether she might or might not prove to be the vessel we sought. Glasses were levelled at her by anxious groups gathered forward, and as we rapidly closed together, certainty succeeded surprise, and to the joy of all, she proved to be the brig Marine, in tow of the City of Norfolk propeller, her low and confined decks swarming with wretched looking objects, many of them women and children, wringing their hands, and weeping and laughing by turns hysterically. Our boats were speedily lowered, and Captain McGowan, in the first, boarded the brig in person, caressed, embraced, and indeed half strangled by the poor women, who threw themselves upon him as he reached the deck.

As boat load after boat load reached our ship's side and ladder, each vied with the other in assisting them to our decks, and in a short time, the greater portion were comfortably quartered in our cabins. To the bystanders, the recognition and greeting between the two parties—mother claiming son, and husband wife, the eager scanning of each face in agonizing fear and expectation, the joy or grief manifested as recognition or disappointment awaited the gazer—was touching in the extreme, straining the heart-strings and moistening the eyes of many hitherto unused to such manifestations. A portion remained on board the brig, preferring to go up to Norfolk; and when all who wished had been taken on board, the Empire City again started with her freight of unfortunates for New York.

Ninety-six in all were reported to have been saved by the brig, exclusive of the colored stewardess, who died from exhaustion shortly after having been taken from the wreck. All speak in the highest terms of the attention paid them, and the humanity displayed by the officers and crews of both brig and bark; the former, conveying the women, was about to serve out her last day's ration of water, and had not an opportune supply of provisions been received from a passing vessel, they must have been driven to great straits with hunger as well as thirst.

The bark Ellen had previously lost all her boats stove in the gale, and every individual of those saved by her was drawn on board by lines thrown them as she sailed through the drifting masses of drowning men—her captain handling his vessel as only a sailor could, going ahead, getting sternway on her and drifting to leeward, as the cries about him from those whom he could not see through the darkness of the night dictated. Their escape is unequalled in the annals of marine disaster and relief.

The officers of the Empire City, grieving for the loss of their brother officers, have yet a feeling of pride and satisfaction in knowing that they died at their posts, striving to save life to the last, and point to the fact that all the women and children were saved, (not an infant lost,) as an instance of self-devotion, coolness and manliness seldom excelled, if equalled.

C. H. D.

Mr. George E. Ashby, late Chief Engineer of the Central America, whose conduct during the late disaster has been so severely commented upon, arrived in New York on Monday evening. He is, says the *Evening Post*, a fine, stout-built man, about thirty years of age, of medium height, firmly knit frame, a clear, sparkling eye, voice and action quick, prompt and energetic, and his demeanor like any thing but that of a poltroon. The *Express* says he is the person who distinguished himself so much during the great riot between the natives and Americans at Panama, as the leader of those Americans who fought so bravely. He still bears the marks of that fight upon his body.

The feeling in his favor was very general yesterday, particularly among a number of the engineers of ocean steamers, who have sailed with him, and know him well. They all speak of him as a brave and accomplished officer, and as one who was not likely to desert a vessel while all the rest of the officers and crew stood firm. Among those who speak favorably of him are the following: Chief Engineer Graham, of the steamship Hermann, and Messrs. Dunham and French, who were formerly chief engineers of the U. S. M. Steamship Company on the other side. These gentlemen say that they have sailed with Ashby a number of times, and that a more efficient officer could not be found. They state that on two occasions, passengers in the Central America have presented him with tokens of their esteem for his gentlemanly and officer-like conduct. Mr. Dunham says that no man acquainted in the least degree with Mr. Ashby will call him a coward, as he has proved himself the contrary on several occasions of danger.

Singular Incident of the Bird.—The Captain of the bark which brought us to Hampton Roads, treated every one with the greatest kindness in his power. He told me the following incident, which occurred immediately before he fell in with us, as we were drifting about at the mercy of the waves on our plank, &c. The Captain said: I was forced by the wind to sail a little out of my course, before I came up with you, and on altering it, a small bird flew across the ship, once or twice, and then darted into my face. I, however, took no notice of this circumstance, and the same thing occurred again, which caused me to regard the circumstance as something extraordinary, and while thinking on it in this way, the mysterious bird for the third time appeared, and went through the same very extraordinary manœuvres. Upon this, I was induced to re-alter my course into the original one, which I had been steering, and in a short time I heard noises, and on trying to discover what they proceeded from, discovered that I was in the midst of people who had been shipwrecked.—[*Statement of B. M. Lee.*

Throwing away the Gold.—A great many of the passengers were miners, having considerable sums of gold about them, the product of years of toil; but the love of gold was forgotten in the anxiety and terror of the moment, and many a man unbuckled his gold-stuffed belt and flung his hard-earned treasure upon the deck, some hoping thereby to lighten their weight, and thus more easily keep themselves afloat, while others threw it away in despair, thinking there was no use for it in the watery grave they were going to. Mr. Chase says that he might have picked up tens of thousands of dollars which had been thrown away and lay strewn about the decks; but he did not think there was sufficient prospect of his surviving to use it, to pay him for the trouble. A Capt. Thos. W. Badger, of San Francisco, had $20,000 in gold in a carpet-bag, which, just before the sinking of the ship, he threw into the Captain's state-room.—[*Statement of Mr. Chase.*

☞ The survivors who were brought to New York City by the Empire City are in a most deplorable condition, and should receive the speedy assistance of benevolent persons. Most of them have lost all of their property and clothing—and are indebted for the garments which they have on to the charity of the generous officers and crew of the bark Ellen. Many of them have neither caps nor shoes fit to wear. A more ragged and pitiable lot of men has rarely been seen in this city than those unfortunate persons, as they limped their way about our streets yesterday in quest of food, lodging and clothing. Several of the hotels furnished accommodations to the survivors, and it is hoped that all of them found somebody hospitable enough in New York to lend them a helping hand.

We are authorized by Mr. Wm. H. Webb, the builder of the Central America, to say that he considers that ship to have been eminently seaworthy; that she was built with great care and extraordinary strength, with the best fastenings, including diagonal iron braces, &c., and that her loss cannot be attributed to any defect in her construction. He is of the opinion that the disaster was indirectly occasioned by the rupture of the steampipes, or some of her connections; and this view is further substantiated by the statement of Capt. Badger, who describes the heat and steam in the hold as having been so great as to drive the coal-passers from their work—though the ship 'did not labor hard.' Mr. M. O. Roberts states that he has no doubt the cause of the sinking of the steamer was some accident by which her feed pipes or discharge pipes were broken below the water.—*N. Y. Journal of Commerce.*

☞ The official statement of the Chief Engineer, Ashby, which appears in the New York papers, and is sworn to by him, and also confirmed in part by some of the survivors, goes to prove that the steamer leaked badly early on Friday forenoon, and that the water flowing in from these leaks put out her fires, and thus caused the fatal catastrophe.

The Relief Fund.—The merchants of New York held their adjourned meeting on Tuesday, when upwards of $8000 was handed in toward the fund for the relief of the suffering passengers of the Central America.

LECOMPTON, (Kansas,) Sept. 6, 1857.

The Constitutional Convention provided for by the Bogus Legislature, met here yesterday. Sixty members were present.

The Convention organized temporarily by electing W. Little of Bourbon county, as Chairman, and W. Hughes of Leavenworth, as Secretary. Mr. Little was a member of the Bogus Legislature. Mr. Hughes is a Border Ruffian, and helped to tar and feather William Phillips in 1855. A committee on credentials was appointed, and the Convention adjourned until today.

About two-thirds of the number of this Convention were in the Bogus Legislature, and some of them are Missourians, still having their homes and business in that State.

Gov. Walker is here, though he spends most of his time in the camp near Lawrence, where he shocked the church-going people last Sunday by a military review. The Governor pretends not to have any interest with the pro-slavery party; but it is very evident that he is fully in their confidence.

To-day the Convention elected General Calhoun its President. This is regarded as an ultra pro-slavery victory. He had twice as many votes as Judge Elmore, his opponent. The other officers are prominent Border Ruffians. Mr. Cary, the correspondent of the N. Y., Times, was elected Reporter.—*Correspondence of the Cincinnati Gazette.*

☞ The Emigrant Aid Scheme of Eli Thayer is likely to meet some opposition in Western Virginia. The Guyandotte Unionist publishes the proceedings of a meeting held at that place August 26th, to take into consideration Eli Thayer's and James Gordon Bennett's Emigration scheme. Among the resolutions expressive of the sense of the meeting were the following:

1st. That should Eli Thayer or his confederates, or any other person or persons, come among us with the purpose, either direct or contingent—immediate or eventual—of raising any anti-slavery agitation, in any manner, shape or form, whether in open and palpable violation of the Constitution and the laws, or should seek insidiously to *disguise* their object behind the forms of these, we shall take such decisive and positive correction of the evil into our hands as will prove a salutary lesson to such men for the future.

2. That this correction will not be delayed until the evil shall have taken root, but will be applied upon its first appearance, and we advise those whom it concerns to take heed accordingly.

3. That the people of Cabell acknowledge no superiors in their devotion to the time-honored institutions of the 'Old Dominion.'

A MELANCHOLY CATALOGUE. One of the New Orleans journals now furnishes a 'List of Runaways, corrected weekly.' It generally contains the names of from fifty to sixty slaves who have been arrested at various points. After the names of most of them are statements of the names of the owners, as told by the bondmen. Occasionally there is a notice that the captive asserts his freedom. We are left to conjecture whether he ever *gets* it, and that conjecture is unfavorable, as they have a practice of selling negroes 'down South,' whether really bond or free, 'to pay jail fees.'—*Philadelphia Sunday Dispatch.*

AN ABOLITIONIST. On Wednesday evening, a resident of Prince William county, named Crawford, was committed to jail by Justice Kankey, charged with declaring 'that he was an Abolitionist, that he believed a negro as good as he was, if he behaved himself, and maintaining, by speaking, that persons have not the right of property in slaves under the law.'—*Richmond 'South.'*

ATTEMPT TO KIDNAP. The Harrisburg Telegraph says that a negro named Bob Stewart tried to kidnap a small colored boy at a colored camp-meeting near Haldemanstown, on Tuesday of last week. The boy was found gagged and tied to the fence, and when liberated stated that he had been violently seized by Stewart, and confined where he was found. Stewart being caught near by, was severely beaten by the excited crowd who had rescued the boy.

The Slave Trade in Cuba.—The slave trade flourishes amazingly. I have heard of four or five cargoes of Bozal negroes having been landed since I last wrote you; the last but one, beyond Trinidad de Cuba, six hundred in number, has been seized by Brigadier General Morales de Rada, who happened to be in that vicinity, and who also made prisoners of all the parties concerned in the landing. They, with the Africans, are now on their way to this city. This certainly has the appearance of an attempt to put a stop to the African slave trade. The last cargo of Bozals was landed on a quay near Santa Cruz. It had been found impossible to effect their landing without detection on the main land of this island; so they were landed on the quay. Three more American vessels have been sold to the Spaniards, and will most probably be employed in the slave trade. Two have already sailed with a 'sea letter,' under the United States flag.—*Correspondent of Louisiana Courier.*

Slavery vs. Salary.—A novel lawsuit was recently tried at Cherryfield, Me. It was brought by a minister of the Gospel, to recover from a prominent and wealthy citizen the amount of his subscription toward paying the former for his clerical services at a certain church. The defence to the suit was, that when the clergyman was engaged, it was upon the specific understanding that he was not to preach politics. This understanding, it was alleged, he had violated by pronouncing an anti-slavery discourse, and had thereby forfeited his claim to the amount which he, the defendant, had so conditionally subscribed toward his salary.

☞ There is a great rush this season for the public lands of Missouri, and thousands upon thousands of the most valuable portions are already taken. The agitation of the emancipation question is causing a general rise in the price of real estate throughout the entire State.

☞ Kentucky will have nearly one million and a half of hogs for market this winter. Just think of it! a single State with a million and a half of marketable hogs, and then talk of 14c per pound for bacon sides, and $24 per bbl. for mess pork at Cincinnati, and in sight of the green hills and fertile valleys of Kentucky. A great scarcity, truly!—*Boston Post.*

Here they go.—The Boston *Journal* says:—'The East Boston Sugar Company have put down the price of their crushed sugars three quarters of a cent within a day or two. Sales of 800 barrels have been made at 11½c per pound. A lot of molasses changed hands yesterday at forty-three cents a gallon, for which, a short time ago, seventy-two cents was refused!

The Result in Maine.—The Portland *State of Maine* has returns from 335 towns of the late election in Maine, which give for Morrill, Republican, 48,372; Smith, Democrat, 35,366. Morrill's majority, 13,006. This will probably be slightly increased by the towns to come in. Hamlin's majority in the same towns last year was 18,818. The Senate will probably be unanimously Republican. The House is likely to contain 115 Republicans and 36 Democrats.

The *Reformer*, edited by Rev. A. Pryne, and hitherto the organ in that region of the handful of politicians who voted for Gerrit Smith last fall, has gone over to the Republicans, so far at least as to become the champion of Gov. Chase.

A Relic of the Past. Among the curiosities which the ladies of Worcester County have forwarded for exhibition at the Mechanics' Fair, is an infant's blanket, wrought a hundred and forty years ago by the hands of the mother of Samuel Adams, of revolutionary fame. It now belongs to a lady in Fitchburg, who is a descendant from that family, and it is known to be the identical blanket in which the infant limbs of that noble old patriot, 'Sam Adams,' were wrapped, when he was carried to church to be christened. In those days, to have 'seen Sam' meant something, for that was a sight worth beholding; and we doubt not that, even in these degenerated times, there are many who would rather possess even the blanket of the ancient Sam, than the principles of the modern one, the dark lantern and know-nothing ritual included.—*Worcester Spy.*

The Great Men of France.—Death has recently been thinning the ranks of the men of genius and learning in France. Within a few years there have passed away Chateaubriand, Balzac, Frederic Soulie, Francis Argo, Lamennais, David d'Angers, Alfred De Musset, Beranger and Eugene Sue.

Southern Aid.—The Southern Aid Society has issued a circular calling for funds, on the ground that the Gospel seems to be more decidedly owned of God *in* the South than *at* the North, there being more Orthodox conversions in Southern than in Northern churches. If God is always on the side of numerical majorities in the *name* of religion, we ought to have a Papal Aid and a Mahommedan Aid Society. Nay, a Satan Aid Society might call for funds with the loudest voice.—*Christian Register.*

Walker's Fillibuster Expedition.—It is a well known fact in the South and West, that Walker is organizing another Nicaragua expedition. A Charleston, S. C., letter says that the date of its sailing is fixed for Oct. 21st, and that 140 men will go from that city. It says further, that New Orleans, New York, Philadelphia and Boston will furnish men and means.

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their cause,—the cause of Freedom, so deeply important, not only to the three millions of American slaves, but to the American nation and to entire humanity,—for immediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be opened in Boston,

ON THE 17TH OF DECEMBER.

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country, through the newspapers, books and various agencies, to the necessity of extinguishing slavery.

Our principle is too well known to need more than a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honor of all concerned, every measure possible to be taken will inevitably spring without delay. *Our* funds, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will,—through church action, by agitation and withdrawal,—by state action, through the customary political channels, or by the profounder policy of creating others,—by legislative and judicial changes,—by individual efforts in the manumission of slaves and the protection of fugitives,—by economical measures prompted by the greater advantages of free labor,—by humane feelings creating a preference for its products.

What we ask of the citizens around us, just awakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire to promote.

Let those who labor for an Anti-Slavery national and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betrayer into the protector, by helping us every where to awaken a stronger sentiment than compassion for the millions who cannot fly: of whose case it was so truly said by a New England poet of the earlier time, before school-books were expurgated by slavery—

'Their wrongs compassion cannot speak.'

Let all take warning to co-operate with us, from those earlier days when slavery, instead of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-day.

We do not make this appeal in a sectional spirit as Northern-born, interfering with matters that do not concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. We have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism; another its perverting social influence; another yet has been identified by Southern birth and education with the slaveholders, and sustained the legal relation of ownership to the slaves; while not unfrequently among our most efficient members have been the wives of slaves, driven from us by the operation of laws from which we cannot protect them, and which make us liable to ruinous fine and crushing imprisonment, as they have done our associates erewhile. But we all, with one accord, testify to the truth of the anti-slavery principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation.

☞ THE LIBERTY BELL will be published as usual; and we entreat all our friends who have heretofore aided us by literary or pecuniary contributions, to let us hear from them once again, *as speedily as possible.*

☞ Our friends in Europe will not fail to take notice that the Bazaar is to open *a week earlier than usual.*

Contributions may be addressed to MRS. CHAPMAN, 21 Cornhill, Boston, or to the other members of the Committee, at their respective homes.

MARIA WESTON CHAPMAN,
MARY MAY,
ABBY KELLEY FOSTER,
LOUISA LORING,
L. MARIA CHILD,
ELIZA LEE FOLLEN,
ANNE WARREN WESTON,
ANN GREENE PHILLIPS,
SARAH SHAW RUSSELL,
FRANCES MARY ROBBINS,
HELEN E. GARRISON,
ANN REBECCA BRAMHALL,
SARAH H. SOUTHWICK,
MARY WILLEY,
ABBY FRANCIS,
ANNA SHAW GREENE,
MARY GRAY CHAPMAN,
ELIZABETH GAY,
HENRIETTA SARGENT,
SARAH RUSSELL MAY,
CAROLINE WESTON,
SUSAN C. CABOT,
MARY H. JACKSON,
SARAH BLAKE SHAW,
LYDIA D. PARKER,
ELIZA F. EDDY,
EVELINA A. S. SMITH,
ELIZABETH VON ARNIM,
AUGUSTA KING,
ELIZA H. APTHORP,
JUSTINE DE PEYSTER HOVEY,
MATTIE GRIFFITH.

SIXTH ANNIVERSARY OF THE JERRY RESCUE.

To the Friends of Freedom of our Common Country:

Once more we call a general gathering in honor of the strike for Freedom, which forever annulled the Fugitive Slave Bill in Syracuse.

We invite the friends of freedom everywhere to come to Syracuse the 1st day of October next, to commemorate the rescue of the slave Jerry. The sixth anniversary of that bold and good deed recurs on that day, and may we not hope, from the course of events, that the sabbatical year of our country approaches?

One and all who acknowledge no law for slavery, or who will co-operate in any form to rescue every other slave from its lawless and murderous clutches, come up to our anniversary!

Hon. Gerrit Smith has consented to preside on the occasion, and the most distinguished orators, from different parts of the country, have been invited to attend and address the meeting.

JOHN THOMAS, SAMUEL J. MAY,
JAMES FULLER, T. G. WHITE,
C. B. D. MILLS, J. A. ALLEN,
Committee.

TO LECTURE COMMITTEES.

Prof. WM. SYMINGTON BROWN, M. D., intimates that his new lectures, 'Facts, Fun, and Fancy about the Nervous System,' and 'The Poetry and Magic of Science,' are ready for delivery before Lyceums, &c. The latter will be illustrated by many curious experiments, including the new one of lighting a candle with an icicle!

Address, 274 Washington street. 4t

☞ THE MICHIGAN YEARLY MEETING of the friends of Human Progress will convene at Battle Creek, commencing at half past 10 o'clock, on Saturday, the 10th of October, 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they 'seek not uniformity of belief in theological affairs,' 'but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade,'—they would meet on the broad and universal platform of the 'Fatherhood of God and the Brotherhood of man,' fearing not for truth, so long as our platform is free,—and they invite the co-operation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

J. P. AVERILL,
R. B. MERRITT,
E. C. MANCHESTER,
J. WALTON, JR.,
H. D. G. FULLER,
E. C. COCHRAN,
Executive Committee.

☞ OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS.—The next Ohio Yearly Meeting of the Friends of Human Progress will be held at Salem, Ohio, commencing the 3d of October, 1857, at 11 o'clock, and will probably continue three days.

BENJ. S. JONES, ESTHER HARRIS,
JAMES BARNABY, MARY GRIFFITH,
SAMUEL MYERS, JOSEPHINE GRIFFING,
ISAAC TRESCOTT, ROBERT HILLIS.

☞ ANNUAL MEETING OF THE MICHIGAN ANTI-SLAVERY SOCIETY.—The Fifth Anniversary of the Michigan Anti-Slavery Society will be held at Livonia, Wayne county, Michigan, commencing at 10 o'clock, A. M., on Saturday, Oct. 3, and continuing in session by adjournment through the two following days.

PARKER PILLSBURY of New Hampshire, CHARLES LENOX REMOND and Miss SARAH P. REMOND of Massachusetts, with other speakers, will be present.

RICHARD GLAZIER, JR., *Cor. Sec.*

☞ AN ANTI-SLAVERY CONVENTION will be held at Collins's Centre, Erie county, New York, on Saturday and Sunday afternoons and evenings, Oct. 3 and 4, at 2 and 7 o'clock, in the Methodist Church.

AARON M. POWELL, WM. WELLS BROWN and SUSAN B. ANTHONY will address the Convention.

☞ NOTICE.—ABBY KELLEY FOSTER's post-office address will be Salem, Columbiana Co., Ohio, until further notice.

MARRIED—In this city, Sept. 16, by Rev. James E. Crawford, of Nantucket, Mr. ELIJAH WILSON, of Boston, to Mrs. ALICE J. GRAY, of Boston.

Sept. 16, by Rev. John T. Raymond, Mr. T. W. JACKSON to Miss ELLEN GARRISON.

A NEW MONTHLY MAGAZINE.

PHILLIPS, SAMPSON & CO.

RESPECTFULLY ANNOUNCE, THAT,

ON THE FIRST OF NOVEMBER,

THEY WILL COMMENCE THE ISSUE OF

THE

Atlantic Monthly.

THEY will aim to furnish the reading public a new source of amusement and instruction, and to give to authors a new and independent vehicle of thought.

The current literature, and the prominent questions of the day, will receive due attention; while, at the same time, no pains will be spared to present an attractive miscellany of tales, sketches, and poetry, from the best writers.

Among other contributors, they are permitted to name the following, from whom articles may

POETRY.

For the Liberator.

THOUGHTS, WORDS, DEEDS.

Talk! talk! talk! It is easier talking than doing.
Yes, talk, talk; but remember the earth is pursuing
Her course round the sun,
And the moments run
In circles, ever renewing.

And while we talk, still talk, or are quietly sitting and thinking,
Time in his course steals on, our active powers drinking.
Is our talking mood
To do any good?
Thought and talk we to deeds should be linking.

Must we still continue to talk? Oh let it not cause the neglecting
Of deeds, deeds, deeds, brave deeds that shall lead to perfecting
Those enlightened plans
That our brother man's
Best welfare shall still be effecting.

Tenterden, (England.) JANE ASHBY.

For the Liberator.

SUMMER EVENING.

If on thy spirit hath fallen a dearth,
Go forth and look on the beauty of earth;—
Go forth when the sunbeams are in the west,
Ere the buds and blossoms have gone to rest:
When all is still, save the birds' clear song,
And the merry hum of the insect throng.
The golden sunlight is streaming between
The lengthened shades on the velvet green—
The clouds seem motionless pillars of light,
For the wind is lulled o'er the coming night.
Mid the hush thou wilt hear a beautiful voice,
That will say to thy spirit, Rejoice! rejoice!
Awake thyself to the glory of God,
Receive of the fulness scattered abroad;
There's a light that will chase the clouds away;—
Awake, awake, to the glorious day! KATE.

AFTER DEATH.

BY JOHN H. BRYANT.

Why should we cling to those that die?
Why fondly mark and haunt the place
Where a dear brother's ashes lie,
Amid the relics of his race?

Why weep above the enclosing sod,
Where the loved form was laid away,
As if the spirit sent from God
Still dwelt within the mouldering clay?

Years, as they pass, shall scatter wide
That dust by narrow walls confined,
Where'er the ocean sends his tide,
Or the earth is swept by winnowing wind.

These trees, the harvest on these plains,
The air we breathe, the dust we tread,
The tide of life that fills these veins,
Are portions of the buried dead.

Hath God, then, doomed, when life is o'er,
The soul to slumber in the tomb,
While yet the form, the limbs it wore,
Are on the earth, in life and bloom?

The mind, far reaching into space,
Gauges the bulk of distant spheres—
Finds out each planet's course and place,
And measures all their days and years.

But who beyond that bourne hath gazed,
At which our mortal senses fail,
Into the spirit world, or raised
'Twixt life and death the parting veil?

The deepest search of human thought,
The farthest stretch of human eye,
No tidings from the soul have brought
Beyond the moment when we die.

With trembling hope I wait the change
When thought and sight, unclogged by sin,
Through God's vast universe shall range,
And take the world of spirits in.

Ours be, meanwhile, the cheerful creed,
That leaves the spirit free to roam,
By mount and river, wood and mead,
Till Heaven's kind voice shall call it home.

OF A SPADE.

BY CHARLES MACKAY.

Of old, a spade was called a 'spade,'
By simples and by sages;
A 'workman' did his honest 'work,'
And 'servants' earned their 'wages.'
A 'man' was title of respect,
Whenever virtue named it;
There was but one of higher worth,
And lovely 'woman' claim'd it.
But now we masquerade with words—
The truth a great offence is—
And desecrate our English tongue
By pride and false pretences.

We shame the language of our sires,
We talk so mild and meekly;
We've 'operatives' for working-men,
And draw our 'salaries' weekly.
Our 'lady' takes the place of 'wife,'
That word so true and hearty;
And every 'man's' a 'gentleman,'
Unless we call him 'party.'
The 'shopman' hates the man of 'shop,'
And by perversion cater,
The man who digs a railway trench
Is call'd a 'navigator.'

O, give me back our honest speech!
It had a soul of beauty:
And let us do our daily 'work,'
And think it pleasant duty.
Let's earn our 'wages' as of yore—
The world can never harm us;
Let's love our 'sweethearts' and our 'wives,'
And own that 'women' charm us.
So shall our actions, like our words,
Be void of affectation,
And 'spade' be spade, and 'man' be man,
Throughout the British nation.

ROUSE THEE, MY SOUL!

Rouse thee from drooping,
Care-laden soul;
Mournfully stooping
'Neath God's control!
Far o'er the gloom that lies
Shrouding the earth,
Light from eternal skies
Shows us thy worth.

Get ye yet stronger,
Resolute mind!
Let care no longer
Heavily bind;
Rise on thy eagle wings
Gloriously free,
Till from material things
Pure thou shalt be!

Bear ye up bravely,
Soul and mind too!
Droop not so gravely,
Bold heart and true.
Clear rays of streaming light
Shine through the gloom,
God's love is beaming bright,
E'en round the tomb.

Though clouds are black, and pour down rain,
The sunshine brighter comes again.

The Liberator.

A WHOLE FAMILY OF TRAITORS TO THE UNION.

HARTWICK, N. Y., Sept. 9, 1857.

DEAR GARRISON:

I am on the farm, in the wild but most beautiful Otego valley, where I spent my childhood. There are five brothers of us and one own sister (there being three half sisters who are not here) living, and from different and distant regions we have met here on the spot where, in childhood and youth, we played and lived together. With a host of nephews and nieces, six of whose families live here, we met here to-day to dine and wander amid the scenes so dear and so consecrated. We have wandered about together over the farm where we lived, romped, sang, whistled, ran, and were happy. We visited the spring at which we drank in childhood, the barn from whose beams we jumped, and on whose haymows we tumbled about and looked up at the swallows chattering to their young, and holding sweet counsel with one another (as we then imagined) as to the best modes of hatching, disciplining, feeding and rearing their young. But I never could be convinced, in those days of boyhood, that those tender, bright-eyed swallows ever whipped their little ones or boxed their ears, as human parents and teachers did theirs. I used to wonder then, as I do now, why the little ones of human beings could not be brought into existence and gently and lovingly reared into men and women, without fretting, scolding, and whipping, as well as the little ones of swallows, robins, and other birds and animals. I climbed upon those very beams to-day, at early dawn, and rolled about upon the haymow, and looked up at the swallows' nests, as I used to do. We all visited the house, the very rooms and chambers where we all used to eat, sleep and live, looked reverently at the very place in the room where my father kept his family Bible, (now in existence,) and where he used to read his morning chapter, and stand and earnestly pray for his children. We wandered together on the banks of the brook that ran close to the house, and whose chattering and loving laughter, as the waters galloped and gamboled past, were, by night, our sweetest lullaby. We all stood under the old elm near the house, whose loving branches spread themselves over our boyhood sports. We have wandered all about among our childhood haunts, and I called this morning on Edward Bow, the man who was one of our schoolmasters in our boyhood. Dear good and noble old man! How my heart twined around him, as I parted with him, to see his face no more!

But enough of the past. We have not been unmindful of the present, as you will see by the following list of names, appended by my brothers, sister, nephews and nieces, to the Call for a Convention to discuss 'the practicability, possibility and expediency of a separation between the Free and Slave States'—of the dissolution of the American Union. We are all W-right, as you see. The original containing these autographs, I shall preserve. Prouder and happier am I to see their names attached to a Call for a Convention to consider the dissolution of this slave-holding Union than I should be to see them attached to the Declaration of Independence. It is a greater and nobler achievement for the Northern States to assert their independence of the Slave States, and to free themselves from all complicity in the colossal crime of slavery, than it was for our fathers to free themselves from the dominion of Great Britain. In nothing did Britain equal in injustice, insult and outrage towards our fathers, the insults and outrages perpetrated by slaveholders and slave-hunters, and their official bloodhounds, (the Taneys, the Kanes, the Leavitts, the Lorings, the Pierces, the Buchanans, and their marshals and tools,) upon the people of the Northern States. My brothers, sister, nephews and nieces not only go for a discussion of the question of dissolution, but most of them, for the thing itself!

Have we not a right, then, to the honor of being considered a family of traitors to the American Union?—for an honor and an enduring glory it is to seek, by all peaceful means, the dissolution of the existing American Union, simply because that Union is 'a covenant with death and an agreement with hell.' Treason to it, open, avowed, unyielding, eternal rebellion against it, is obedience to God. If even *armed* resistance to tyrants be obedience to God, then is armed resistance to the Presidents, judges, marshals and legislators of this kidnapping Union, the highest and holiest duty of the Northern States. I believe *armed* resistance to slaveholders, or to tyrants of any kind, is always wrong, opposed to the spirit of Jesus, to humanity, and to safety to liberty, life and property. War, by arms and blood, is the reversal of every principle of morality. But this is not the sentiment of this nation, in Church and State. They say the rebellion of our fathers against the government of Great Britain was their highest duty. How much more, then, is it our duty to engage in open, active and energetic rebellion against this slave-breeding, slave-hunting Union!

Treason against the government of Britain was the test question of the age in 1776. By this standard were all men and women tried; and insult, plunder or death awaited those who adhered to their allegiance to Britain. They were stigmatized as 'Tories,' and Washington and his compeers decided that Tories—all who openly or covertly favored the cause of George III.—were bad men, enemies to mankind, and as such were to be treated as criminals. But if adherence to Britain was a crime in our fathers, to be punished by confiscation or death, and treason against Britain man's highest duty, how much more worthy of confiscation and death are those, in the North, who, at this day, adhere to the rule of slavery, and seek to extend, perpetuate and strengthen its dark dominion! How much more worthy of all honor and reward, before God and man, are they who array themselves in open, direct rebellion against that colossal lie and fraud, the American Union!—a Union based on four millions of crushed and bleeding hearts, and cemented by the blood and tears of four millions of men, women and children, turned into brutes!

Let all who love God or man, all who respect themselves and their children, go up to that gathering in Cleveland, to consider the subject of a separation between the Free and Slave States, and to discuss the necessity and duty of forming a Northern Confederacy, to be based on the principle of 'No Union with Slaveholders.' I would be a member of that Convention. I would that all who are dear to me might be members of it. In the future of this world, prouder and happier will they be who are the offspring of those who are openly and earnestly engaged in the dissolution of this unholy copartnership, this slaveholding Union, than are those who now boast of their descent from those who formed it, and so egregiously mistook their duty to their God and their posterity as to make a compromise with 'the sum of all villany.'

The following are the names of my brothers, sisters, nephews and nieces that are appended to the Call. I send them, that you may see how it is with us as a family. The five first on the 'legal voters' column are brothers, the rest sisters, nephews and nieces. Had I time to get their names, many more would sign it.

Legal voters.	*Other persons.*
Chester Wright, 1st,	Marilla Wright,
Chauncey Wright, 1st,	Patience Wright,
Moses Wright,	Jerusha R. Wright,
Henry C. Wright,	Marilda Wright,
Miles Wright,	Helen M. Wright,
Chester Wright, 2d,	Sarah Wright,
Seth R. Wright,	Lavina P. Wright,
Chauncey Wright, 2d,	Julia A. Wright,
Milton Wright,	Nancy Wright,
	Helen Wright,
	Josephine Wright.

Yours, for the millions in bonds,
H. C. WRIGHT,

From the Dover Morning Star.

COX, PHILLIPS, CURTIS, PROGRESS.

Brown University, like the State in which it has been fostered for nearly a century, ever has been a place for 'all kinds of consciences.' And so it still remains. Any doubt on this last proposition is dispelled by the three orations given at its late Commencement by the three gentlemen whose names head this article.

The first of the three was delivered before the Alumni of the University by the Hon. Samuel S. Cox, of Ohio, based, as the *Journal* conjectures, 'upon one delivered last winter, in the Smithsonian Hall at Washington, upon the Characteristics of American Humor, and which was received by the assembled honorables and savans with much applause.' The subject was American Immoderation, or, as the orator announced it, 'The Necessity for more of the Benignant Moderation which Scholarship should Infuse into American Life.'

It was an able production, often exceedingly humorous, rarely very grave, and, upon the whole, partaking rather too much of the modern popular lecture smack for the occasion. It told a great deal of truth, which Americans need to hear, in a way to *make* them hear. Our business is not to give even a synopsis of the oration here, but awarding it its just meed of praise, to refer to it as indicating one kind of conscience in reference to 'the higher law.' We quote from the report of the speech in the Providence *Journal*. The orator had been speaking of individual independence, when, 'after dilating thereon, he pounced rather unexpectedly upon the "higher law," which has been the subject of several Commencement Orations. * * * * * He quoted Chief Justice Durfee, in defining "higher law," and in condemnation of that "idea of pure reason" which sought to supplant on earth the common sense and understanding of mankind. He gave its definition in the language of Harris, viz., "that any person who could conscientiously say he ought not to submit to any human authority, should be exempt from all law." He then proceeded to give Roger Williams's refutation, and to pour out upon this doctrine his denunciation, as the worst extravagance of the American mind. He called it one of that family of New England *isms* in which insanity seems to be hereditary.' He said, 'It is no longer a harmless lunacy. The judgment of the Judges is not contemned by the ignorant rabble, but the enthusiastic and gifted sophist.—The anarch of our day is not the *un*learned, but the *mis*learned. He who should give nourishment to the body politic by his wise moderation and scholarly talent, is content to play the part of a crumb in the throat, which often gives the most trouble when it gives the least nourishment.'

These severities upon those who believe in a 'higher law' seemed as uncharitable and uncourteous to us, as they were unexpected. We had not deemed that it was so high an offence against common sense, or so clear a symptom of insanity to call in question at the bar of our own head and heart the decision of some Taney, Jeffries, or Herod.—The gauntlet was boldly thrown down; who shall take it up? One kind of conscience had spoken. Is there ever another? 'Gifted sophists!' 'mislearned anarch!' These epithets suggested to us the orator of the coming afternoon. Will he take up this gauntlet? *Nous verrons!*

In conclusion, the orator urged upon the educated American the duty of moderation, and found in William Larned Marcy illustrated proof that we can have in the United States, 'earnestness without extravagance, imagination without wild romance, talent in full strength, and genius in vigorous flight, without vehemence and rashness.' The Hon. orator is evidently a homœopathist, at least in morals, treating immoderation with immoderation.

An Oration had been announced for the afternoon before the Philermenian and United Brothers' Societies at Dr. Hall's church, by Wendell Phillips, Esq., of Boston. Thither we repaired in the fullness of eager expectation. We listened too intently, and enjoyed too exquisitely, to admit of taking notes. The orator spoke without any. He commenced by saying that his first impulse was to thank the fraternity for the generosity which had called to the place he then occupied, a person known to most of them only as the advocate of opinions odious to a large part of the community. And then flowed on a deep, strong, steady, graceful current of oratory, bearing up and away the delighted and convicted listening masses upon its sapphire bosom. Breathing evidently the spirit of the deepest sincerity, Mr. Phillips seemed a very transparency, through which you could see the workings of a great and generous heart. His effort betrayed not the least *smack* of declamation, or desire to carry the audience by authority, or divert their attention from logical obstacles in his way by amusing them to no purpose.—He rather reared boldly before them a massive structure of solid logic; and, as he overlaid it with the pure gold of his rhetoric, (and all this without an effort,) they confessed in *encores* as modest as the man they applauded. And they bore away that shining structure upon the canvas of their imagination, and will long delight to look upon it. Like the beautiful and grand in nature, its long remembrance neither wearies nor cloys.

But what was it? asks the reader. We do not dare attempt to tell you. For, in the language of the *Journal*, 'We can hardly give even the drift of a speech, every sentence of which was a gem.' The speaker announced his theme as Education in its broadest sense. He noticed Government as an Educator, and dwelt upon the necessity of free and independent thought and action to the success of a Republican government. The question was not whether a free government is best. We already had it, and scholars should understand their duty in reference to it. (The orator made no allusion whatever to any of his own peculiar sentiments, to which he had alluded in the opening of his discourse.—Neither did he, like the orator of the morning, utter severities for the benefit of men from whom he differed.) * * *

But we may as well abruptly leave this Oration here, though even now, after so long a time, we turn away from it as from some natural scene of mellow grandeur, reluctantly. It was followed by an excellent poem from the Rev. Mr. Phelps, of New Haven, which sustained the liberal spirit of the orator, and incidentally complimented his independence.

The spirits of the morning and afternoon orations were so unlike, that they mutually set each other off in a strong light. Cox, in the morning, came down on 'agitators.' 'Agitate,' 'agitate,' they cry, when there is the least reason for it, being themselves most agitated, because nobody else is.—Phillips, in the afternoon, said, a child looking upon a steamboat in operation might suppose the mass of iron which appeared up in the beam was the cause of the motion of the boat; whereas, on further examination, he would find a great agitator down below. The oration of the morning was the immoderation which the orator condemned. The oration in the afternoon was the moderation which the orator of the morning advocated.

The third oration, given on Thursday, P. M., also in Dr. Hall's church, was by George William Curtis, Esq., before the '*Kappa Delta Phi*.' It was independent, bold, energetic. We think we never listened to eloquence more stirring. It was infinitely above that of Mr. Cox in dignity and pathos, and was in its style so unlike that of Mr. Phillips as to admit of no comparison with it. It charmed the audience less, but moved them more. Its force was more spent in its delivery. More admired was it for the hour, making the listener feel that he never heard its equal, while admiration for the oration of Phillips increases with every recollection of it. It was indeed a splendid production, far exceeding the expectations raised in our minds by the reputation of its author. It is published in full; but as an oratorical effort, it can be appreciated only by those who heard it. As read in the papers, it is only the lion in the cage, compared with the lion bounding free in his native forests.—We shall make no analysis of it, believing that our readers will be better pleased with some extracts from it. It was a mighty defence of the 'higher law,' and we suppose its author, together with Phillips, must be set down, according to Cox, as 'anarchs,' and *mis*learned 'sophists,' the victims of 'hereditary insanity.' Perhaps it was well that in this annual season of Commencement festivities, both sides of the great question should be represented.—It was easy discovering on which side were the sympathies of the people. But we are becoming lengthy. Old 'Brown,' as was said by Ex-Mayor Chapin, of Worcester, at the College dinner festival, 'is making liberal progress. Time was,' he said, 'when Massachusetts' gifted orator would not have been tolerated upon her platform.' May she never forget the liberty of conscience, a solemn affirmation of which lies buried in her 'chief corner-stone' connected with the University. There were other interesting exercises which we did not witness.

HORRORS OF THE WAR IN INDIA.

From the London Post, August 28.

There can now be no doubt respecting the fate of the gallant Sir Hugh Wheeler and the garrison of Cawnpore. We are even furnished with the names of many killed there in a massacre which stands out in horrible and bloody relief even among the tragedies which each mail now records. The bloodthirsty Nana Sahib has murdered the whole of that unfortunate garrison, amongst whom were two hundred and forty helpless women and children. It is hardly possible, on the receipt of such intelligence, to write or think of it with any degree of patience or calmness. It makes the blood run cold, and burn again with the hottest desire for vengeance that ever a nation felt. There is hardly a family in Great Britain that has not a relation in India. Already thousands are plunged into mourning for their dead—killed with torture. Apart from the ties of blood, there is not an Englishman who would not willingly volunteer his life in what has become a sacred cause. Gladly we paid our taxes for the honor of England in the Russian war; but what in this case is money? If it were wanted, it would be forthcoming in ready millions. *At any sacrifice, we must have of these demons blood for blood, and we will teach the treacherous Asiatic a lesson so fearful that he shall cower and tremble at it as long as its history lasts.* In the meanwhile, time, space and seasons fetter us. We are doomed yet to read many mails of horror before we can learn of the arrival of our troops and of their active operations. But this news will come to the mourning Christmas firesides of our English homes, and the broad sheets of January, 1858, will be filled with a New Year's tale which will avenge, though it can never compensate, the past.

From the London Times, August 29.

We venture to back up this appeal from the throne with an expression of our own earnest wishes and confident hopes, that during the recess, Her Majesty's government will draw without stint on their Parliamentary powers and the resources of their country. We trust that nothing short of necessity will be allowed to limit the scalé of our arrangements for the East. We have not merely to reconquer strong positions and extensive districts—not merely to destroy some fifty regiments of treacherous and cowardly mutineers—not merely to chastise and terrify into submission independent princes, numerous contingents, crowds of irregulars, whole tribes of murderers and robbers, and a population naturally apt to side with the strong—*but, more than all, we have to perform, in the eyes of the world, and for the benefit of the human race, a tremendous act of vengeance. England, religion and civilization have received the most intolerable insult that Mohommedan fanaticism could devise in a systematic series of deliberate brutalities on European women and children.* Throughout all the East, this is the particular mode of expressing the utmost national scorn and defiance. A people, it is there felt, that cannot or does not choose to protect and avenge its women, is no people at all, and unfit to be served or obeyed.

There can be no doubt of a design in the horrors committed on our women and girls; and, if there were any doubt, it would be removed by the manner and method which has been deliberately adopted. It ought to be known, reluctant as well as to tell it, that the women and unmarried girls who fell into the hands of the mutineers and populace of Delhi were carried in procession for hours through the chief thoroughfare of the city, with every horror that could degrade them in the eyes of the people, previous to the last brutalities and cruelties that then, in the sight of thousands, were perpetrated upon them. *It was done of settled purpose, to degrade England, to degrade Europe, to degrade a Christian empire and a Christian Queen.* Now, we say it after full deliberation, and with a due regard to the objections always forthcoming against any real and effectual policy, that not one stone of that city should be left upon another. Delhi should for the future be only known in history as Sodom and Gomorrah, so that its place shall not be known.

The following is an extract from a private letter which appears in the London *Times*, and is dated Benares, June 13:

'Here we are hanging every day, and the gibbet is in full work. We must decimate the half of the population before we get our prestige back.

'Next year will be a year of famine, I anticipate. Plague and pestilence follow. Every one from the ryot to the zemindar, is plundering and murdering, and if this state of things last, where will be the harvest?'

The following letter is from an officer at Allaha bad:

'June 23.—You can have no idea of the awful weather and of our sufferings from the heat; we sit with wet clothes over our heads, but the deaths from sun-stroke continue large; the dreadful scourge, cholera, has also broken out, and we have lost already seventy fighting men. We burned twenty, three nights ago, at one funeral, and the shrieks of the dying were something awful; too poor ladies who were living over the hospital died; I believe from fright. We have now got about 400 men outside the fort, and the disease is certainly on the decline.

'CAMP BEFORE DELHI, June 24.—These rascals are giving us an immense deal of trouble. We are just where we were a fortnight ago, with the exception of having built a few batteries. The mutineers fight like demons, and, being about six or seven to one, attack us every day. We have lost a great number of noble soldiers and officers, and have killed an enormous number of the enemy; but we are not strong enough to go in at them behind their fortifications. They all sneak behind walls; if we could only fairly see them, I think we should easily exterminate them. Of our little body of sappers—180 native, 41 Europeans and 12 officers—we have lost 16 natives and 5 Europeans, killed and wounded; yet, wonderful to say, not an officer touched, though, of course, we always lead the way. We got a little reinforcement yesterday, of 400 or 500 Europeans; but I don't think now we are more than 3,000 strong, besides three native corps of 600 each. These are the Guides, one Sikh regiment and the Ghoorkas—the last are little bits of men from the hills, like Chinese, but first rate soldiers; they think it great fun, and say that it is *better than killing deer or tigers.* The other two corps are splendid fellows, nearly all Sikhs, who will go anywhere or do anything.'

The following extract is from a letter written by the wife of an Indian officer, and is published in the Inverness *Courier*. It bears date, Simla, June 22:

'Sir Patrick Grant is expected immediately before Delhi to take the command of the army, and great things are expected of him. The state of the city is said to be horrible beyond description. Thousands of dead and wounded lying together in heaps in the streets; and as disease has broken out in consequence, they are now, we hear, huddling living and dead, as many as they can, into great pits. The unfortunate part of the Delhi business is, that *the mutineers have such artillery—our best guns in fact, and so splendidly served, far better than ours, it is said;* and fancy there being European artillery men among them, and, worse still, a European woman at Meerut, living with a native, took part in all the horrors enacted there. She has been caught and hanged. We are shooting and hanging by the score everywhere. In fact, any native met with who can not give a satisfactory account of himself is strung up like a bird. Is it not awful when we think of what one hanging is at is at home? We are all growing frightfully hardened and bloodthirsty.'

CAMP BEFORE DELHI, July 13.

We are still 'sitting' before this city, and I do not know what the plans of the campaign are—whether we are to wait for reinforcements expected up from the south, or to attack the place and take it by assault.

The sharpest fight we have yet had was on the 23d of June. This was the 100th anniversary of the battle of Plassey, and the day predicted for the termination of our rule in India. They fought from half-past 5 in the A. M. till half-past 6 P. M., and lost a great many men, 700 or 800 at least. On our side there were about 150 killed and wounded—more than we can spare. There was another sharp skirmish on the 27th, another on the 4th inst., and again on the 9th, on which last occasion the mutineers were well punished. They had made themselves quite drunk with a native drug called 'bhang,' and consequently were more courageous than usual, and charged our men two or three times at one of our batteries. A small party of the 60th rifle killed in one spot 50 men, and 60 men of the Guides Corps killed 80 in another. Altogether they must have lost that day about 600 men.

AWFUL MURDER AT LEAVENWORTH. The Kansas correspondent of the Boston *Traveller*, under date 'Lawrence, Sept. 14,' says:—'I have still to record another murder, more dastardly, mean and cowardly than was ever before perpetrated in this blood-soaked Territory. On last Wednesday evening, they had a fancy ball at Leavenworth, at which they pretended all the elite of the Territory were to be present. During the course of the evening, a discussion arose between a conservative Free State man and a regular Border Ruffian. The discussion waxing rather hot, a gentleman by the name of Bailey, a friend of the Free-Stater, approached him, and in an under tone requested him to leave, remarking that he would not remain in such company. The remarks, however, were overheard by Brodick, a brother-in-law of Brindle, register of the land office, who immediately rushed upon him and stabbed him in the back; upon which Bailey fell upon the floor, and as many pro-slavery men as could get at him fell upon him, until he received almost as many wounds as Cæsar in the senate house. It seemed the infuriated demons wished each to have some of his blood upon his dirk. Poor Bailey met his death bravely, having no chance whatever to defend himself. Of course, his murderers are still at large; law is not made for pro-slaveryites!'

☞ It appears that four more cargoes of negroes from Africa, numbering 1783 likely hands, have been landed on the Cuban coast within half a mile of the country seat of the Governor General Concha. These negroes, who are obtained on the African coast at very little cost, are said to be worth in the aggregate $1,069,800. The enormous profits of the slave trade embolden the traders to run all risks.

Deaths by Drowning.—Last Friday, a sad accident occurred at Orchard Lake, near Detroit, by which four persons were drowned. A large scow, having on board a pleasure party of nearly sixty persons, suddenly sunk, and Miss Elizabeth Newell, Miss Mary A. Colvin, Miss Jane Herrington, and Mr. John Owens were drowned.

On Thursday last, at Naponach, Ulster county, N. Y., three young ladies, Miss Otis, (daughter of Dr. Otis,) Miss Hunt, of Elenville, and Anna Bartlett, daughter of Dudley Bartlett, of Poughkeepsie, were drowned at Hoik's Falls, a favorite place of resort in the village, while they were bathing.

A Dark Prospect for the Sabbath in Virginia.—We are sorry our brethren in Virginia should be deprived of the *Sabbath Recorder*, but so it seems it must be, according to the following notice just received:—

To the Editor of the Sabbath Recorder:

DEAR SIR,—I have been notified to examine your paper, and find it contrary to the law of this State to hand it out of my office. You had better discontinue the paper. Your subscribers here are Rev. Samuel D. Davis and P. Bond. I shall retain your paper and not hand it out of my office.

M. W. BALL, P. M.

Janelew, Lewis Co., Ky., Aug. 18, 1857.

Consul of Liberia.—Gerard Ralston, Esq., has been appointed as Consul General of the Republic of Liberia, at London, and has been officially received in that capacity by the proper English authority. Mr. Ralston is empowered to negotiate treaties with the nations of Europe and America, who have Ministers residing at the Court of St. James. It is the policy of Liberia to have as many acknowledgments of her independence as possible. Great Britain, France, Prussia, Belgium and Brazil, and the Hanseatic towns of Lubec, Hamburg and Bremen, have freely and promptly recognized Liberian nationality. We hope that of the United States will soon be forthcoming. Instead of being late, it should have been the first.—*Colonization Herald.*

A Costly Business.—It is estimated that the 'border ruffian' raids upon Kansas cost Missouri two and a half million dollars. A leading merchant of Independence stated recently that he could not have continued six months longer under it. The demands of the leaders of military companies were imperious and not to be denied. Barrels of sugar, provisions, clothing, were demanded, and if refused, the party was stigmatized as an Abolitionist, and at once became a marked man, and his store and goods given up to plunder. As a natural consequence, the merchants who at first favored the ruffians now as bitterly oppose them. Self-preservation, that first law of nature, has driven them into it, otherwise they would become bankrupts.

Value of the Slaves of the South.—The *New Orleans Delta* estimates the number of slaves at the South at over three and a half millions, and their aggregate value, at present prices, at fully sixteen hundred millions of dollars. The cotton plantations in the South it estimates at about eighty thousand, and the aggregate value of their annual product, at the present prices of cotton, is fully one hundred and twenty-five millions of dollars. There are over fifteen thousand tobacco plantations, and their annual products may be valued at fourteen millions of dollars. There are two thousand six hundred sugar plantations, the products of which average annually more than twelve millions. There are five hundred and fifty-one rice plantations, which yield an annual revenue of four millions of dollars.

☞ One of the most prominent citizens of Missouri—the owner of twenty-one grown up slaves, besides their progeny—has offered to emancipate all, provided general emancipation could be secured. He knows and says, that the rise in real estate, consequent upon the abolition of slavery in Missouri, would fourfold pay for the slaves.

Union of the Sexes in the Schools.—For several years, says the Boston *Journal*, this important question has been before the minds of the educational public, eliciting every variety of opinion, and gradually drawing all true thinkers on the side of its advocacy. At the meeting of the American Institute of Education held this year in the Granite State, the discussion of this question resulted in the decision of a very large majority in favor of union.

Spiritualism in London.—A letter published in the New York *Tribune* says:—

'After a temporary discredit, Spiritualism in London is again coming into vogue. Wonderful things are told of symbolic drawings involuntarily traced, under conditions, by a stripling—son of Dr. James John Garth Wilkinson, the well-known translator of Swedenborg, to whose robust and imaginative intellect so high a compliment has been paid by Mr. Emerson in his "English Traits." Sir Edward Bulwer Lytton and Mr. Ruskin, among other notabilities, have been to Hampstead to see the drawings—Sir Edward viewing them with childlike wonder, and Mr. Ruskin, with his art-critic's eye, pronouncing them unprecedently and superhumanly beautiful.'

Revolting Spectacle.—The city of Richmond, in Virginia, as our readers are aware, is delightfully situated, and is one of the most beautiful cities in the Southern States. It is the capital of Virginia, and boasts of its wealth, refinement and intelligence. But Richmond is one of the largest slave marts in the Southern States. Men, women and children are sold to the highest bidder, to the amount of millions of money, every year. Every week this horrid traffic is carried on, separating families, and filling many habitations of the poor and oppressed with indescribable anguish. A slave mart is a dreadful sight; once seen, the impression of it will never be forgotten. But there is a place in Richmond more revolting even than this. It is the railroad depot the morning after a sale, when the miserable slaves who are to be sent South are brought together to take their departure. The friends of the poor creatures, the fathers and mothers, brothers and sisters, aunts, cousins, &c., come down to bid them a final farewell. If a man has any sensibilities, they will be thoroughly moved, as the cries and groans and wailings of these slaves fill the air. This occurs every week, sometimes nearly every day in the week.—*Lowell Courier.*

The Navies of France and England.—The Washington *Union* of the 15th inst. contains a carefully prepared list of the navy of France, from which we learn that it is composed of 217 sailing vessels, carrying 9,176 guns, and 220 steamers, carrying 4,901 guns—making a total of 537 vessels and 14,077 guns. According to the navy list of Great Britain for 1856, the effective force of that country was 269 sailing vessels, carrying 9,362 guns, and 258 steamers, with 4,518 guns—making a total of 527 vessels and 13,880 guns. It will thus be seen that the navy of France exceeds that of Great Britain by 10 vessels and 197 guns. This is a very small difference, and the navies of the most powerful maritime powers in Europe may therefore be set down as about equal.

Appealed to the Last Argument.—The Monroe county (Va.) *Democrat* says that much excitement has been caused by the squabble between the Methodist Church South and the Baltimore Conference, and on Monday last a member of each division got into a fight, in which Baltimore Conference came off badly whipped.

☞ The increase in the number of newspapers published in London alone since 1829 is very remarkable. In 1829, the number was 18,000,000; in 1830, 20,000,000; in 1837, 22,000,000; and in 1857, 42,000,000.

☞ Almost the entire slave population of the State of Missouri, which is about 100,000, is confined to 12 out of the 107 counties in the State. Since 1840, the white population has increased nearly 500,000, and the slaves only 50,000.

Eagleswood School,

PERTH AMBOY, NEW JERSEY.

THIS School opens on the 1st of October, and closes on the 21st of July. The School consists of four quarters, of ten weeks each. There are three vacations—a week at Christmas, a week at the end of the third quarter, a from the close of the School year to the 1st of October.

The general design of this School is to combine the advantages of home nurture, in physical, mental, and moral training, with instruction in Literature, Science and Art.

The definite aim is to teach, first, the branches necessary for the prosecution of those general duties of life which none can escape; then the Sciences of Nature, Intellectual and Material; the usual Ancient and Modern Languages; History, Drawing, Painting and Music.

The intellectual and moral training and instruction of the pupils is conducted, and their out-of-school life, amusements and general behavior regulated by the Principal, assisted by competent teachers.

When the mind receives its appropriate nutriment, at the natural crises of its intellectual appetites, every artificial stimulus is a hindrance to true development. Such incentives, by exciting to unnatural action, not only defeat, in the end, their own object, but react, with distorting force, upon the whole mind and character.

Since there is in the constitution of the sexes a law of incessant reciprocal action, involving the highest weal of both, that public sentiment which restricts each sex to schools exclusive of the other, subverts the Divine order, and robs development of a ministration essential to its best conditions and highest results. In testimony to this truth, we institute our educational processes upon the basis of God's model school, the family, and receive, as pupils, children and youth of both sexes.

The education of the sexes together, under a wise and watchful supervision, conduces eminently to simplicity, modesty, purity, and general elevation of character; quickens the perception of those nameless proprieties which adorn mutual relations; excites attention to personal habits; gives refinement of feeling, gentleness, grace and courtesy to manners, and symmetry to mental and moral development.

To provide for the children and youth, resorting hither for education, such conditions of development as may be conducive to their innocence and growth in virtue, is a sacred and paramount aim. It is adopted as an inflexible condition of admission to the School, that no pupil of vicious habits shall be received. Profaneness, impure language, indecent actions, reckless violence, impracticable tempers, or habits of any kind, tending directly to counteract the processes of nurture in others, will as effectually exclude their subject as an infectious disease. To such, and to those using tobacco in any form, or intoxicating drinks as a beverage, the doors of our school cannot be opened.

EXTRA CHARGES.

Languages, each	$5 00 a quarter.
Music—Piano	$10 and $15 "
Use of Instrument	$2 50 "
Violin, Drawing and Painting,	Terms regulated by number of pupils.

Pupils can be admitted at any time, and will be charged from the date of entrance; but none will be received for a less period than two full quarters.

The terms are Sixty Dollars a quarter, *payable in advance.* There will be no deviation from these terms, except in cases provided for by special arrangement. This amount defrays the expense of tuition in all branches not included in the list of 'extra charges,'—washing, to the extent of one dozen pieces per week, bed, bedding, room, furniture, heat, lights, use of library, apparatus, gymnasium, and work-shop.

Eagleswood School is situated at the head of Raritan Bay, one mile from Perth Amboy, New Jersey, on the route of the Camden and Amboy Line, from New York to Philadelphia.

Perth Amboy is twenty miles from New York, and has daily communication with it by steamer.

Application for admission of pupils, or for further information, may be made to

THEODORE D. WELD
PRINCIPAL OF EAGLESWOOD SCHOOL,
Perth Amboy, New Jersey

NEW ENGLAND

FEMALE MEDICAL COLLEGE.

THE Tenth Annual Term will commence on the first Wednesday of November, 1857, and continue seventeen weeks. PROFESSORS: Enoch C. Rolfe, M. D., Theory and Practice of Medicine; John K. Palmer, M. D., Materia Medica, Therapeutics, and Chemistry; Wm. Symington Brown, M. D., Anatomy and Surgery; Stephen Tracy, M. D., Obstetrics and Diseases of Women and Children; Wm. Symington Brown, M. D., Physiology, Hygiene, and Medical Jurisprudence; Mary R. Jenks, M. D., Demonstrator of Anatomy; Frances S. Cooke, M. D., Assistant Instructor.

Fees, $5 for each of the seven Tickets. Free tuition to forty Students, in Massachusetts, from State Scholarships.

SAMUEL GREGORY, M. D., SEC'Y, Boston,
Sept. 11. 3w

IT IS NOT A DYE!

PRESIDENT J. H. EATON, L. L. D.,
Union University, Murfreesboro, Tennessee,

Says: 'Notwithstanding the *irregular* use of Mrs S. A. Allen's World's Hair Restorer, &c. *the falling off of hair ceased, and my grey locks were restored to their original color.*'

REV. M. THACHER (60 years of age), Pitcher, Chenango Co. N. Y. 'My hair is now restored to its natural color, and ceases to fall off.'

REV. WM. CUTTER, Ed. Mother's Magazine, N. Y. 'My hair is changed to its natural color, &c.'

REV. B. P. STONE, D. D., Concord, N. H., 'My hair which was grey, is now restored to its natural color, &c.'

REV. D. CLENDENIN, Chicago, Ill. 'I can add my testimony, and recommend it to my friends.'

REV. D. T. WOOD, Middletown, N. Y. 'My own hair has greatly thickened, also that of one of my family who was becoming bald.'

REV. J. P. TUSTIN, Charleston, S. C. 'The white hair is becoming obviated, and new hair forming, &c.'

REV. A. FRINK, Silver Creek, N. Y. 'It has produced a good effect on my hair, and I can and have recommended it.'

REV. A. BLANCHARD, Meriden, N. H. 'We think very highly of your preparations, &c.'

REV. B. C. SMITH, Prattsburgh, N. Y. 'I was surprised to find my grey hair turn as when I was young.'